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One More Manuscript of the *Karmavibhaṅga* in the National Archives of Nepal, Kathmandu: Transliteration of Manuscript E (1)*

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Introductory Remarks on the manuscript

As far as Nepalese sources are concerned, only two manuscripts (called [A] and [B]) are available for editing a text of the *Karmavibhaṅga*, although our research reveals that both of them have been deposited with an additional different piece of manuscript respectively,[1]. These two were used by Sylvain Lévi for his edition[2] and later by myself.[3] Besides these, there are some fragmentary manuscripts in the Hoernle collection in London and in the Turfan collection in Berlin.[4] The text in those manuscripts belongs to the first class of the *KV* which commonly has fourteen sections and is regarded as a canonical treatise. Furthermore, after the publication of *KV[K]*, I luckily came to know that several fragments in the Schøyen Collection, Norway, contain the text parallel to the KV. They are two different fragments: one fragment preserves the text corresponding to the opening story of the *KV* and parallel to the reading of MS[A] and the other fragments correspond to the text of latter part of the *KV*, i.e., §§ 65, 76, and 74 in that order.[5] We have, therefore, materials that have emerged from several different areas such as Nepal, somewhere in Central Asia, and Afganistan or Pakistan.

Needless to say, materials from Nepal are most important because only Nepalese manuscripts cover the text as a whole. A closer look, however, shows that some folios are missing in each manuscript: MS[A] lacks one folio (no. 49) and MS[B] lacks folios of nos. 1-3, 8-10, and 16-17. This fact compels us to edit the *KV* in some portions on the basis of the reading of a single manuscript. Certainly we have other sources of this text,

* Diwakar Acharya not only gave me valuable information about this manuscript and supplied the images of it but also gave me a number of suggestions in reading the manuscript. I am very grateful to him. Without his help and kindness this paper could not have been carried out in this form. Any errors that remain here, of course, are my own.

[1] Kudo 2004: 217-224 (MS[C] inclueded in [B]), 225-227 (MS[D] included in [A]).

[2] Lévi 1932.

[3] Kudo 2004.

[4] Hoernle collection: No. 149 x/1-2, folio-nos. 56-57 (in: Hoernle 1916: 46-52), found at Jigdalik, near Kuča, in 1906 (acquired by G. McCartney and later sent to Hoernle); Turfan collection: Kat.-Nr. 1210 (X 1718), Bl. 51 (in: *SHT* VI, pp. 5-6), found at Qizil by Le Coq in 1904-5. They are all Sanskrit fragments of the text called "Śukasūtra."

[5] I reported on these fragments in Kudo 2005. Later, I gave a presentation on them along with the collated text at the XIVth Conference of the IABS, London, 30th August 2005.

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namely six translations in the canonical Chinese tripiṭaka and three in the canonical Tibetan Kanjur. They are, however, secondary. The number of the sections and their sequence are different from each other and their contents are not always the same.

Recently, Diwakar Acharya, at present a Research Assistant of the Nepal German Manuscript Cataloguing Project, University of Hamburg, found valuable materials for the study of the *KV* in the Nepalese manuscript collection. He kindly informed me of the existence of the first three folios of manuscript B which were supposedly lost and a newly identified manuscript of the *KV* as well. Inspection is still going on through the images reproduced from the microfilms of the Nepal German Manuscript Preservation Project which are kindly supplied by Diwakar Acharya but hereunder I will present the first part of the transliteration of this new manuscript (abbrev. MS[E]).

According to the NGMPP index card, the detail of this manuscript is as follows:

"MS. No. ca 951 [= 4-951], Subject: Bauddha No. 20 kha

No. of leaves: 10, Incomplete, Size in cm: 35 x 9, Reel No. A 914/4

Script: Newari, Nepale (*sic.*) loose paper, Colour: Light yellow."

The number of lines per side is 10 or 11[6] and there is no binding hole. The title is written on the recto of the first folio in the middle: Karmavibhaṅgasūtra ; evaṃ Kukkurasūtra. The latter title ("A dog sūtra") is so far unknown; it seems to reflect the content of the opening story of the *KV*. And we can also find the same title on the left margin of the verso of the second and third folios in three lines: Karma/vibhaṅga/sūtra. This manuscript preserves the text from the very beginning, namely from the opening story up to the middle portion of § 32-a, in the middle of the story of Maitrāyajña. It ends in the middle of Maitrāyajña's vow (*praṇidhāna*) after he talks to a person in hell and then recognizes his fate (Lévi 55.6 = *KV[K]* 106.6). Therefore, although it is incomplete, it covers almost half of the text of *KV*.

Comparing this with the other two manuscripts, [A] and [B], this manuscript has all the folios up to § 32-a; MS[A] covers the same extent (up to 32v.4) while MS[B] lacks folios 8-10 and 16-17. The end of MS[E] corresponds to somewhere in folio no. 17 of MS[B] which is unfortunately unavailable at present.

The reading of MS[E] is almost identical with that of MS[B], which indicates that we can reconstruct the damaged portions in MS[B] by means of this new manuscipt.[7] It seems to me that this manuscript is likely to be a direct or at least a closely related copy of MS[B]. There is no doubt that they belong to same manuscript transmission. As seen in the transliteration of MS[B], there are many portions which are lost due to the damage of the folio: the damage is found on the top and bottom corners of both sides. Therefore, the reading is normally missing from the end of one line to the beginning of next line. In some cases MS[E] does not retain the text and in other cases it gives a reading different from MS[A]. In the following, I will first present the reading of MS[B] wherein the text is not preserved and next the reanding of [E] (the corresponding portion is underlined). For convenient reference the reading of [A] is also given with a dotted

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[6] Eleven lines are found on 1 verso and both sides of 4th folio; ten lines on the rest of folios.

[7] In *KV[K]*, I reconstructed those damaged portions on the basis of the reading of MS[A]; but some of the suggested readings are now to be changed. I will note some of them in the following footnote.

underline. These are not, however, all the examples which show a similarity or co-identity between [B] and [E].

1) [B]2r.2: *[beginning of line]* + + + + + + .kha
[E]:1v.7: etarhy api tvaṃ śaṅkha
Cf. [A]2v.5: etad api te saṃkha

2) [B]2v.6: sthita (2v.r) + + + + + + + +
[E]2r.5: sthita āsaṃ । tadāsau māṇava te
Cf. [A]4r.4: 'vaṣṭhitaḥ । tena khalu puna(r) samayena

3) [B]3r.1: *[beginning of line]* + + + + + + + + + + [v]. vadāmi ।
[E]2r.6: bukkarim (< bukkāram) akarot tadāham eva vadāmi ।
Cf. [A]4r.5: bukkati । tam enam evaṃ vadāmi ।

4) [B]3r.3: kiṃ punar bha{{ga}}vān*
[E]2r.9: kiṃ punar bhavān*
[A] 4v.4: punar bhagavān*
Comment: In this case, the aksara *ga* is cancelled by the scribe in [B]; accordingly, [E] reads *bhavān* while [A] reads *bhagavān*. It is interesting to note that in the opening story when [A] reads *bhagavan* [B] and [E] read *bhavan* (see [A]4r.2 = [B]2v.4 = [E]2r.4; [A]4v.2 = [B]3r.2 = [E]2r.7-8), see also the next example.

5) [B]4v.4: yathā bhavatā gautamena *[omit]* anyad api tāvad vayaṃ bha«ga»vantaṃ
[E]3r.8: yathā bhavatā gautamena *[omit]* anyad api tāvad vayaṃ bhaga(3r.9)vantam
Cf. [A] 7r.4: jathā bhagavatā gautamena *[omit]* anyad api tāvad vayaṃ bhagavantaṃ

6) [B]6v.4-5: varṇṇavādi(6v.5) + + + + + + + bh[i]nandanaṃ
[E]4v.2: °varṇṇavāditā yuddhadarśa«naṃ śastrā»bhinandanaṃ
Cf. [A]10v.4: varṇṇavāditā । amitramarābhinandanaṁ

7) [B]6v.5-6: °kukkuṭādayo ghātyante tasya ;(6v.6) + + + + + + + + trāś cānye ca janāḥ
[E]4v.3: °kukkuṭādayo ghātyante tasya =*(space for 8 akṣaras)*= trāś cānye janāḥ
Cf. [A]11r.1: °kukkuṭādayas tasya yajñapravarttakasya putrā(ḥ) pautrāś cānye ca janāḥ
Comment: This example apparently reflects the reading in [B]. A space is left open between *tasya* and *trāś* in [E], which indicates that some letters are lost in this place. Same treatment in case of missing portion is found in [B]7v.5-6 = [E]5r.3 and [B] (missing) = [E]5r.6 below.

8) [B]6v.6-7r.1: tas[yai](7r.1) + + + + + + + + vamāno nīyate ।
[E]4v.4: tasyaiva cāgrato 'nyair ekaḥ paśū ravamānaḥ nīyate ।

Cf. [A]11r.2-3: tasya gṛhasya pārśv(e)na rājapathaṣ tena paś(ū) ravamāno

9) [B]7r.1-2: kāryā(7r.2) + + + + + .. [e]ṣa paś[ū] ravamāṇo

[E]4v.5: kāryyānanabhijñānāṃ | ya eṣa paśū ravamāṇo

Cf. [A]11r.4: kāryārthan tu bravīmi | ya eṣa paś(ū ra)vamāṇo

10) [B]7v.3-4: kāruṇyacittatā | (7v.4) + + ...tvānāṃ

[E]5r.1: kāruṇyacittatā duḥkhitāṃ satvānāṃ

Cf. [A]12v.1: kārunyacit(t)atā | glānā(nāṃ) satvānā(ṃ)

11) [B]7v.4-5: tathā stūpacaitya(7v.5) + + + + [śī]rṇṇānāṃ

[E]5r.2: tathā stūpacaityabimbānāṃ bhagnaśīrṇṇānāṃ

Cf. 12v.2-3: tathā st(ū)pac[ai](12v.3)t[y]avihārāṇāṁ {vi}sīrṇṇānā(ṃ)

12) [B]7v.5-6: riṣibhūtena {|} (7v.6) + + + + + + + .. [sy]. sārthasya

[E]5r.3: riṣibhūtena =*(space for approximately 11 akṣaras)*= sya sārtha *[end of line]*

Cf. [A]12v.5: tena kila ṛṣibhūtena pañcābhi(jñ)ena tṛṣ(ṇ)ārttaḥ sārtha°

Comment: A space is left open between *-tena* and *sya*, which indicates some letters to be supplied but unknown; see also the above example [B]6v.5-6 = [E]4v.3.

13) [B]7v.6: tatra ca sārthe bo; *[end of folio; next one, no. 8, is missing]*

[E]5r.4: tatra ca sārthe bo =*(space for approximately 11 akṣaras)*= (5r.5) ya eṇikūle janatāṃ gṛhītvā |

Cf. [A12v.5-13r.1: tatra sā(13r.1)rthe bodhisatvaḥ sārthavāho (')bhūt* | ya Eṇīkūle janatāṃ gṛhītāṃ |

Comment: Folio no. 8 of MS[B] is missing; thus [E] does not give the following portion after *sārthe bo*. In the next line, however, [E] starts again continuously in context.

14) [B]: [Folio no. 8 missing]

[E]5r.6: sa ca rājā =*(space for approximately 5 akṣaras)*= (5r.7) babhūva |

Cf. [A]13r.4: sa ca rājā bodhisatvo babhūva | |

Comment: Although MS[B] is not available, [E] has the missing portion in the text. This is the sole example in which [E] indicates the missing portion in itself in a case when the folio which has the corresponding passage is lost.

15) [B]11r.1: (11r.1) + + + + + + + + .. pitroḥ vṛttyupacchedaḥ

[E]6v.10: adattādānānumodanaṃ | mātāpitror vṛttyupacchedaḥ |

Cf. [A]18v.3: tadabhyanumodanaṁ | mātāpitro(r) vṛttyupacchedaḥ |

16) [B]13r.4: tatra katamaṃ karma pretalokopapattisaṃvarttanīyaṃ | ucyate | | tatra katamaṃ karma yamalokopapattisaṃvarttanīyaṃ | ucyate | |

[E]8r.8: tatra katamat karma pretalokopapattisaṃvarttanīyaṃ | | ucyate | | tatra katamat karma yamalokopapattisaṃvarttanīyaṃ | | ucyate |

Cf. [A]22v.3: katamat{a} karma yamalokopapattisaṁvarttanīyaṃ | (22v.4) ucyate |

17) [B]15v.2: + + [p]ūrvaṃ bhikṣavaḥ Jāmbūdvīpe manuṣyāṇām aparimāṇam āyur bhavati | | yathānyatarasmiṃ, asti Jambūdvīpe Mahākośalī nāma nagaraṃ Maitrāyajño nāma sārthavāhaputro babhūva | |

[E]9v.6: bhūtapūrvaṃ bhikṣavo Jāmbūdvīpe manuṣyāṇām aparimāṇam āyur bhavati yathānyatarasmiṃ | asti Jambūdvīpe Mahākośalī nāma nagaraṃ tatra (9v.7) maitrāyajño nāma sārthavāhaputro babhūva | |

Cf. [A]26v.4: bhūtapūrvvaṁ bhikṣavo Ja(ṃ)budvīpe manukṣā(26v.5)ṇām (< manuṣyā°) aparimāṇam āyur bhavati, yathā rājo Māṃdhātuḥ | athānyatarasmin nagare Maitrāyajño nāma sārthavāhaputro babhūva |

Comment:

The above two examples show the difference between [B]/[E] and [A].

18) [B]: 15v.6: sa bhūyaḥ udyānaṃ gataḥ sahāyair uktaḥ *[end of line; next two folios 16-17 missing].*

[E]9v.10: *[beginning of line]* bhūya udyānaṃ gataḥ sahāyair uktaḥ tat kathaṃ <tvayā> na gantavyaṃm iti | tena gatvā mātā pṛcchyate | deśāntaraṃ gamiṣyāmīti

Cf. [A]27v.1-2: sa bhūya udyānaṃ gataḥ | sahāy(ai)r uktaḥ | atha gantavyam iti | tena mātā āpṛṣṭāḥ | de(27v.2)śāntaraṃ gamiṣyāmīti |

Comment: Folio no. 16 of [B] is lost. The reading of [E] is slightly different from that of [A].

We can classify the above examples in this way:

[reading available: ○; not available: ×; identical: =; different: ≠]

1) [B] ×; [E] ×; [A] ○

7, 12, 13, 14?

2) [B] ×; [E] ○ ≠ [A] ○

1, 2, 3, 6, 8, 9, 10, 11, 15, 18

3) [B] ○ = [E] ○ ≠ [A] ○

4, 5, 16, 17

In the first case, it is probable that the blank space in [E] was a reflection of the damaged portion in [B] and that the scribe of [E] could not reconstruct any text according to the context. If so, the scribe might have seen the MS[B] which is already damaged. This assumption implies that [E] is a direct copy of [B] (chart: [B] with damages → [E] with blank space for the damaged portion). If not, the scribe of [E] might have used another unknown copy of [B] which also contains the missing portions as seen in [B] (chart: [B] with damages → [?] with blank space for the damaged portion → [E] with blank space for the damaged portion). This latter scenario is, however, too cumbersome.

In the second case, even though some portions are illegible or lost in [B], the scribe was able to recontruct the word(s)/phrase(s). The readings are thus created by the

scribe of [E], so they are different from those of MS[A]. In this case, there is a possibility that he used another mauscript to reconstruct the text but if so, we have to face to another problem: why did he so in the first case above?

The third case deserves attention as another piece of evidence which represents the relationship of [B] and [E]. The readings of [E] reflect those of [B], which are corrected or cancelled by [B] itself. They are not identical with [A]. This fact implies that [B] and [E] belong to one mauscript transmission while [A] belongs to another trasmission, probably a later one.

The above observations lead us to the following assumption:

MS[E] is most probably a direct copy of [B]; if it is not the case, it still deserves to be considered a very close copy of it. Here what I mean by "very close" is that the original manuscript on which the scribe of [E] had based his transcription might have been at least one which belonged to the same manuscript transmission of MS[B]. Judging from the first case above, MS[B] that was damaged on the corners of folios was used by the scribe for transmitting the text.

In addition, it is worth noting that MS[E], we now have it, preserves the text up to § 32-a in the middle without any textual gap. If this manuscript is a direct copy of [B], its scribe might have used the missing folios of MS[B], namely folio nos. 8-10 and 15-16. In its present state of preservation in the National Archives of Nepal, MS[B] lacks those five folios. As we report in another paper in this issue, the first three folios of MS[B] were retrieved from the collection of Hemraj Sharman. Comparing the readings of both manuscripts, exclusively the reading in the first three folios of MS[B] with [E], the corresponding reading of MS[E] is almost identical with that of [B]. The places where MS[E] and [A] show differences are restricted to cases in which a part of the folios of MS[B] is damaged and thus the reading is not recovered. When [B] reads differently from [A], [E] follows the reading of [B]. Therefore, MS[E] is a manuscript which transcribed the entire MS[B] or another copy of it including the now missing folios of MS[B]. Since the first three folios were preserved separately, it is hoped that the missing folios of MS[B] and the rest of MS[E] will be found again.

On the Orthography of MS[E]

The orthography of this manuscript is quite correct. Although some damaged akṣaras are found on the corners of the folios, there are few, if any, scribal errors. It is quite interesting that the readings which seem to be an error are identical with that of MS[B] (for instance, see [E]2r.4 = [B]2v.4 = [E]2r.4, n. 55 below). Besides them, phenomena frequently found in the Nepalese Sanskrit manuscripts such as loss of anusvāra / visarga, duplication of consonant after *r*-, and the replacement of class nasals by anuavāra are scarcely recorded. Due to the lack of the final folio which might have a colophon, the date is unknown. On the basis of the script used here, this manuscript belongs to 17th century or later but this dating is uncertain.[8]

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[8] Diwakar Acharya suggests to me that the date of this manuscript is mid of 17th c. MS[B] belongs to 13th century or later; [A] has a colophon which tells us its date 531 (= 1410/11 CE).

Transliteration of Manuscript E:

(1 recto, in the middle) oṃ namaḥ śrī mahāboddhāya |
Karmavibhaṃgasūtra | |
evaṃ kukkurasūtra | | | |

2.1 (1v.1) .. namaḥ śrī mahāboddhāya |

2.11 evaṃ mayā śrutam ekasmiṃ samaye Bhagavāṃ Śrāvastyām viharati sma <|> Jetavane mahāvihāre 'nāthapiṇḍadasyārāme mahatā bhikṣusaṃghena sārddhaṃ[9]|

2.13 atha sa Bhagavān pūrvāhne[10] nivāsya pā + + + (1v.2)[ram[11] ā]dāya Śrāvastīm piṇḍāya prāvikṣat sāvadānaṃ Śrāvastīm piṇḍāya caran*[12] <|> yena ŚukamāṇavaTaudeyaputrasya niveśanaṃ tenopasaṃkrāṃtas <|>

2.16 tena khalu punaḥ samayena Śukasya māṇavasya Taudeyaputrasya niveśane śa + + + (1v.3)ro[13] goṇikāstṛte paryaṅkaṃ[14] niṣaṇṇaḥ | asyāntaropadhyānāyāṃ[15] kāṃsapātryā(ṃ) śālimāṃsodanaṃ paribhuṅkte[16] | adrākṣīt* śaṅkhakukuro[17] Bhagavaṃtaṃ dvāramūle dṛṣṭvā ca punar bukkati |

4.5 atha Bhagavān* śaṃkhaku .. (1v.4)tad[18] avocat* |
"etad api te śaṅkha na damayasi yad api[19] bhokkārād bukkāram āgataḥ |"
evam ukte śaṅkhakukuro[20] 'bhiṣiktaḥ[21] kupitaś caṇḍībhūto 'nāttamanā goṇikāstṛtāt paryaṅkād avatīryādhastāt paryaṃkasya + + + (1v.5)ndanikāyāṃ[22]

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[9] MS[B] does not have "*mahāvihāre*" and "*mahatā bhikṣusaṃghena sārddhaṃ.*"

[10] For *pūrvāhṇe*.

[11] Read *pā(tracīva)raṃ.*

[12] = MS[B]1v.2; [A]2r.1: *caraṇa(ṃ).*

[13] Read *śa(ṅkhakukku)ro.*

[14] Read *paryaṅke*, cf. [B]1v.3.

[15] = MS[B]; [A] reads *asmāntaro<pa>dhānāyāṃ* (< *aśmāntaropadhānāyāṃ*).

[16] Here this manuscript exactly corresponds to that of MS[B] while [A] has one more sentence: *bhuṅkte* | *Bhagavān a*(2r.3)*dr[ā](kṣ)[it]** *[sa]ṃ[kha]kukura goṇikāstrate paryaṅke niṣaṇṇa(ḥ)* | | *asmāntaropadhānāyā(ṃ) kāṃsapātryā(ṃ) paribhuṃjānaṁ.*

[17] For °*kukkuro.*

[18] Read °*ku(kkuraṃ e)tad.*

[19] = MS[B]1v.4; [A]2r.4: *na damayati yad asi*. See also [E]1v.7 and 2r.6.

[20] Read °*kukkuro.*

[21] = MS[B]1v.4; [A]2r.5: *'tiśayitaroṣa*° for *'bhiṣiktaḥ kupita*°

[22] Read *(dārusya)nda*°.

niṣaṇṇaḥ |

4.10 tena khalu punaḥ samayena Śuko mānavas Taudeyaputro bahirnirgato[23] 'bhūt <|> kenacid eva karaṇīyena |

athāta āgataḥ[24] Śuko māṇavas Taudeyaputraḥ <|> adrākṣīt* Śuko māṇavas Taudeyapu .[r].[25] + (1v.6)ṅkhakukuram[26] adhastāt paryaṃkastha[27] dārusyandanikāyāṃ niṣaṇṇaṃ dṛṣṭvā ca punar antarjanam āmantrayate |

6.2 "kenaivāyaṃ śaṃkhakukuraḥ[28] kiṃcid uktaḥ |"

antarjana āha[29] |

"ko 'smākaṃ āryaputra śaṅkhakukuraṃ[30] kiñcid vak[s]. +[31] <|>

6.5 (1v.7) api tv āgato (')bhūc chramaṇo Gauttamaḥ | taṃ[32] dvāramūle dṛṣṭvā cāyaṃ punar[33] bukkati | tam enaṃ śramaṇo Gauttama evam āha |

'etarhy api tvaṃ[34] śaṅkha na damayasi yad asi[35] bhokkārād bukkāram āgataḥ |'

evam ukte śaṅkhakuku ..[36] (1v.8) (')bhiṣiktaḥ kupitaḥ caṇḍībhūto (')nāttamaṇā[37] goṇikāstṛtāt paryaṅkād avatīryādhastāt paryaṅkastha[38] dārusyandanikāyāṃ niṣaṇṇaḥ |"

6.11 atha Śukamāṇavas Taudeyaputro 'bhiṣiktaḥ kupitaś caṇḍībhūto (')nāttamanā (1v.9) Śrāvastyāṃ niṣkramya[39] yena Jetavanam Anāthapiṇḍadasyarāmaṃ tenopasaṃkrāntas <|>

6.14 tena khalu punaḥ[40] samayena Bhagavān anekaśatāyāṃ bhikṣuparṣadi purastān

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23 MS[B]1v.5: *bahi(r)nirgato*; [A]2v.1: *bahirgato*.

24 MS[B]: illegible; [A]2v.1-2: *athāgaccha*.

25 Read °*pu(t)[r](aḥ)*.

26 Read *(śa)ṅkhakukkuram*.

27 Read *paryaṃkasya*; this reading (probably a scribal error) is same as that of MS[B] 1v.6, see also [E]2r.7 = [B]3r.2 (missing).

28 Read °*kukkuraḥ*.

29 Both MS[A] and [B] lack this sentence.

30 Read °*kukkuraṃ*.

31 Read *vakṣ(ati)*, cf. MS[B]2r.1.

32 Both MS[A] and [B] lack this word.

33 MS[B]2r.1: *dṛṣṭvā ca punar*; [A] 2v.4: '*vaṣṭhitaṃ tam ekha* (< *eṣa*).

34 MS[B]2r.2: missing; [A]2v.5: *etad api te*.

35 = MS[B]2r.2; [A]2v.5: *na damayati yad asi*. Cf. [E]1v.4 and 2r.6.

36 Read °*kukku(raḥ)*.

37 For (')*nāttamanā*.

38 Read *paryaṅkasya*, see also [E]1v.6; [B] missing.

39 MS[B]2r.3: *Śrāvastyā niṣkramya*; [A] omits the word *Śrāvastyā(n)*.

niṣaṇṇo dharman deśayati I adrākṣīd Bhagavān* Śukaṃ māṇavaṃ Tau(1v.10)deyaputraṃ dūrād evāgacchantaṃ dṛṣṭvā ca punar bhikṣūnām[41] āmantrayate sma I

8.4 "paśyatha yūyam bhikṣavaḥ Śukaṃ māṇavaṃ Taudeyaputram dūrād evāgacchantaṃ I"

"evaṃ Bhagavan* I"

8.7 "sacet* Śuko māṇavas Taudeyaputro 'smiṃ samaye (1v.11) kālaṃ kuryād yathā bhallo nikṣipta evaṃ kāyasya bhedāt paraṃ maraṇād apāyadurgativinipātaṃ[42] narakeṣūpapadyate I tathā hy ane{{..}}na mamāntike citta(ṃ) pradūṣitaṃ I cittapradūṣaṇahetor[43] evam ihaike satvāḥ kā(2r.1)yabhedāt param maraṇād apāyadurgativinipātaṃ[44] narakeṣūpapadyante I"

8.13 athānyatamo bhikṣus tasyāṃ velāyāṃ gāthā[45] bhāṣate I

8.14 praduṣṭacittaṃ dṛṣṭvaiva ekatyam[46] iha pudgalaṃ I
etam artham vyākārṣīṃ[47] {I} śāstā bhikṣu(2r.2)gaṇāntike I I
idānīṃ bata doṣo (')yaṃ[48] kālaṃ kurvīta māṇavaḥ I
narakeṣūpapadyate cittaṃ hy etena dūṣitaṃ I
10.1 yathā hy ucitaṃ nikṣiptaṃ evam eva tathāgate I
cittapradūṣaṇahetos[49] sa<tvā> gacchanti[50] durgatiṃ I I

10.3 atha[51] (2r.3) Śuko māṇavas Taudeyaputro yena Bhagavāṃs tenopasaṃkrānta upasaṃkramya Bhagavatā sārddhaṃ saṃmukhaṃ saṃmodanīṃ vividhāṃ kathāṃ vyatisāryaikānte niṣaṇṇaḥ I [52]Śuko māṇavas Taudeyaputro Bhagavantam etad avo(2r.4)cat* I

"āgamad[53] bhavān* Gauttama asmākaṃ niveśanaṃ I"

"āgaman[54] māṇava I"

[40] MS[B]2r.4 lacks *punaḥ* while [A]3r.2 has.

[41] For *bhikṣūn*. MS[B]2r.5: + + *ṇāṃ*; [A]3r.4: «*bhikṣū*»*ṇ*. See also [E]3r.2.

[42] MS[B]2r.6: °*durgatiṃ vinipātān*; [A]3r.5-v.1: °*durgativinipāte*.

[43] = MS[B]2r.6: °*pradūṣanaheto*(*r*); [A]3v.1: °*pradṛ*(< *ū*)*ṣaṇād dheto*(*r*).

[44] MS[B]2r.6: °*durgatiṃ*; [A]3v.2: °*durgatāvīcau* (< -*gatyavīcau*).

[45] = MS[B]2v.1. For *gāthā*(*ṃ*).

[46] = MS[A]3v.3; [B]2v.1: *ekadyam*.

[47] For *vyākārṣīt*.

[48] = MS[B]2v.2; [A]3v.3: *idānī*(*ṃ*) *batādhikṣepaṃ*.

[49] = MS[B]2v.2: °*pradūṣaṇa*[*he*](*t*)*o*(*s*); [A]3v.4: °*pradūṣaṇād dhetoḥ*.

[50] Cf. MS[B]2v.2: .. + .[*ti*]; [A]3v.4: *satvā gacchanti*.

[51] MS[B]2v.3: missing; [A]3v.5: *adhikṣepya*.

[52] Before this MS[A] alone has *ekāntaniṣa*{*r*}*ṇṇaḥ* (4r.1).

[53] = MS[B]2v.4; [A]4r.1: *āgat*(*o*).

"mā bhavatā[55] Gautameṇa{ṃ}[56] śaṅkhakukkuraṃ kiṃcid[57] uktaḥ |"

10.11 "ihāhaṃ māṇava pūrvāhṇe nivāsya pātracīvaram ādāya Śrāvastīṃ piṇḍā(2r.5)ya prāvikṣaṃ[58] <|> sāvadānaṃ Śrāvastīṃ piṇḍāya caran yena tava[59] niveśanaṃ tenopasaṃkrānta upasaṃkrāmya dvāramūle sthita āsaṃ[60] | tadāsau māṇava te[61] śaṅkhakukkuro goṇikāstṛte mañcake (')dhiruhe[62] (')syānta(2r.6)ropadhānāyāṃ kāṃsapātryāṃ śālimā(ṃ)sodanaṃ paribhu(ṃ)kte | adrākṣīc chaṅkhakukkuro māṃ dvāramūle sthitaṃ[63] dṛṣṭvā bukkarim akarot[64] tadāham eva[65] vadāmi |

12.2 'etad api śaṅkha na damayasi yad api[66] bhokārā(2r.7)d bukkāram āgataḥ |'

evam ukte śaṅkhakukkuro 'bhiṣiktaḥ kupitaś caṇḍībhūto (')nāttamanā goṇikāstṛtāt paryaṅkād avatīryādhastāt paryaṅkastha[67] dārusyandanikāyāṃ niṣaṇṇaḥ |"

12.7 "kiṃ punar bha(2r.8)vān* Gautama śaṅkhakukkuram asmākaṃ pūrvasyāṃ jātau[68] jānīte |"

12.9 "alaṃ māṇava tiṣṭha mā me etam arthaṃ pariprākṣīr[69] mā te bhaviṣyati āghātaś cākṣāntiś ca cetaso daurmaṇasyaṃ |"

12.11 dvir api trir api (2r.9) Śuko māṇavas Taudeyaputro Bhagavantam etad avocat* |

"kiṃ[70] punar bhavān*[71] Gauttamo 'smākaṃ śaṅkhakukkuraṃ pūrvikāyāṃ jātau saṃjānīte |"

12.14 "alaṃ māṇava tiṣṭha mā me etam arthaṃ pariprākṣīr[72] mā te bhavi(2r.10)ṣyati āghātaś cākṣāntiś ca cetaso daurmanasyaṃ <|>"

a{r}ddhā va[73] māṇava {|} yāvat trir apy etam arthenālabdhāḥ |

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[54] MS[B]2v.4: *āgamat*; [A]4r.1: *āgamaṇa(ṃ)*.

[55] = MS[B]2v.4; [A] 4r.2: *Bhagavatā*.

[56] = MS[B]2v.4 (superfluous anusvāra).

[57] = MS[B]2v.4: [A]4r.2: *kañcid*.

[58] MS[B]2v.5: *prāvikṣat** = [A]4r.3.

[59] = MS[B]2v.5; [A]4r.3: *bha{ga}vat(o) atra*.

[60] MS[B]2v.5 partly corresponds here (*sthita* [2v.6] + +); [A]4r.4: *'vaṣṭhitaḥ* for *sthita āha*.

[61] MS[B]2v.6: missing; [A]4r.4: *tena khalu puna(ḥ) samayena*.

[62] = MS[B]2v.6; [A]4r.4: *'dhirūḍho*.

[63] = MS[B]2v.6: *sthitan*; [A]4r.5: *'vaṣṭhitaṃ*.

[64] For *bukkāram akarot*.

[65] MS[B]3r.1: missing; [A]4r.5: *taṃ eṇaṃ evaṃ*.

[66] = MS[B]3r.1; [A]4v.1: *na damayati yad asi*. Cf. [E]1v.4, 7.

[67] For *paryaṅkasya* (MS[B]3r.2: missing), see also [E]1v.6 = [B]1v.6.

[68] MS[B] lacks this word (3r.2); [A]4v.2: *jāto* (< *jātau*).

[69] MS[B]3r.2: *pariprākṣīt* = [A]4v.3. See also [E]2r.9 below.

[70] = MS[B]3r.3; [A] lacks this word.

[71] In MS[B], the akṣara "*ga*" of *bhagavān** is cancelled by the scribe (3r.3); [A]4v.4: *Bhagavān**.

[72] MS[B]3r.4: *pariprākṣīt* = [A]4v.4-5. See also [E]2r.8 above.

14.3 "{s}tena hi māṇava śṛṇu sādhu ca suṣṭhu ca manasikuru bhāṣiṣye | yas te māṇava pitā Taudeyaḥ (2v.1) sa eva[74] kāyasya bhedād dhīnāyāṃ śvānayonāv[75] upapannaḥ | |"

14.6 "kim etad[76] bho Gautama evaṃ bhaviṣyati | asmākaṃ pitā Taudeya iṣṭayajña āhitāgnir ucchritayūpaḥ | sa niyataṃ[77] kāyasya bhedāc chubhe[78] (2v.2) brahmaloke upapanno bhaviṣyati | |"

14.9 "anenaiva te māṇava mānābhimānena pitā Taudeyo hīnāyāṃ[79] śvānayonāv[80] upapanno 'pi tu[81] māṇava yadi me bhāṣitaṃ na śraddadhāsi tena hi tvaṃ māṇava (2v.3) yena svakaṃ niveśanaṃ tenopasaṃkrāma upasaṃkramya śaṅkhaṃ kukkuram evaṃ vada <|>

14.13 'saced bhavāṃc chaṅkhakukkuro 'smākaṃ pūrvikāyāṃ jātau pitābhūt Taudeyo 'dhirohatu goṇi<kā>stṛtaṃ paryaṅkam'

adhi(2v.4)rokṣati[82] | adhiruha«ntaṃ»[83] cainam evam vada <|>

14.16 'saced bhavāṃc chaṅkhakukkuro (')smākaṃ pūrvikāyāṃ jātau pitābhūt Taudeyaḥ paribhuṃjīta bhavān asyāntaropadhānāyāṃ kāṃsapātryāṃ śālimāṃsodanaṃ'

16.3 pari(2v.5)bhokṣate[84] | bhuktavantaṃ cenam[85] evaṃ vada <|>

16.4 'saced bhavāṃc chaṅkhakukkuro (')smākaṃ pūrvikāyāṃ jātau pitābhūt Taudeyo yat te 'smākaṃ maraṇasamaye satta[86] svāpateyaṃ nopadarśitaṃ

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[73] = MS[B]3r.4. For *addhā ca* ("In this way"). [A]4v.5: *anyathā tvaṃ*.

[74] = MS[B]3r.5; [A]5r.1: *eṣa*.

[75] MS[B]3r.5: *śvāyonāv*; [A]5r.1: *śvayonāv* (< *śvā°*). Cf. also [E]2v.2 below.

[76] MS[B] alone has *tu* here.

[77] MS[B]3r.6: missing; [A] 5r.2: *saṃnīyataṃ*. On this form, Lévi corrects it as *saṃnīyate* and Edgerton, basing on Lévi's edition, picks up this word as one of entries of MIndic passive form of a verbal root *jñā-* with a prefix *saṃ-*: "Pass. *sannīyate*, is known, 27.27 (BHSG p. 214, §§ 2.015; 37.3, n. 1, Dic.)." However, since the sequence of the akṣaras "*saṃnīyataṃ*" is clear in [A], the above explanation seems doubtful. Judging from the reading in this manuscript, the form "*saṃnīyataṃ*" in [A] seems to be a mere scribal error for "*sa{ṃ} niyataṃ*" (additional anusvāra and interchange of *i* and *ī*) and thus it might be read as "*sa niyataṃ*" ("He, inevitably'). If so, the line break here should be changed as in [E]: "*asmākaṃ pitā Taudeya iṣṭayajña āhitāgnir ucchritayūpaḥ | sa niyataṃ kāyasya bhedāc* ..." (Our father, Taudeya, had performed the required sacrifices, ... He inevitably, after his death, ...).

[78] = MS[B]3r.6. For *chubhre* (*śubhre*) as found in [A].

[79] = MS[B]3r.6; [A]5r.3: *mahādānapati(r)*.

[80] = MS[B]3r.6; [A]5r.1: *śvayonāv* (< *śvā°*). Cf. also [E]2v.1 above.

[81] MS[B]3r.6: *pi tu*; [A]5r.3: *'pitur*, cf. KV[K]: 14, fn. 13 suggested to read "*upapannaḥ | pitur*" but this reading should be changed to "(')*pi tu*" as in [E].

[82] For *adhirokṣyati* as in MS[A]5r.5 (a verbal form in Fut. is expected); [B]3v.1: + + + .. [*te*].

[83] MS[B]3v.2: + + + *.haṃ*; [A]5r.5: *adhirūḍhaṃ*.

[84] For *paribhokṣyate* as in MS[A]5v.1 (a verbal form in Fut. is expected); [B]3v.3: + + + [*kṣ*](*a*)*te*.

[85] For *cainaṃ*.

[86] = MS[B]3.v3; [A]5v.2: *mama santaṃ*. Read *santaṃ* as in [A].

tad upadarśaya <|>'
upada(2v.6)rśayiṣyati |"

16.8 atha Śuko māṇavas Taudeyaputro Bhagavato[87] bhāṣita{{ṃ}}m udgṛhya paryavāpya yena svakaṃ niveśanaṃ tenopasaṃkrānta upasaṃkramya śaṅkhakukkuraṃ idam avocat* |

"saced bhavāṃc chaṅkhaku(2v.7)kkuro (')smākaṃ pūrvikāyāṃ jātau pitābhūt Taudeyo 'dhirohatu goṇikāstṛtaṃ paryaṅkam <|>"

adhirūḍho 'dhiruhaṃ[88] cainam evaṃ āha |

18.2 "saced bhavāṃc chaṅkhakukkuro (')smākaṃ pūrvikāyāṃ jātau pitābhūt Tau(2v.8)deyaḥ paribhuñjatu bhavān asyātaropadhānāyāṃ kāṃsapātryāṃ śālimāṃsodanaṃ <|>"

paribhuktavān* | bhuktavantaṃ cainam evam āha |

"saced bhavāṃc chaṅkhakukkuro (')smākaṃ pūrvikāyāṃ jātau pitā(2v.9)bhūt Taudeyo yat te 'smākaṃ maraṇasamaye satta[89] svāpateyaṃ nopadarśitaṃ tad upadarśaya |"

19.2[90] atha śaṅkhakukkuro goṇikāstṛtāt paryaṅkād avatīrya yenānyattamapurāṇavāsagṛhaṃ tenopasaṃkrānta (2v.10) upasaṃkramya catura[91] paryaṅkapādakān pādena pari«taḥ samullikhati» {{karṣayati}}[92] madhyaṃ ca mukhatuṇḍakenopajighrati <|> {yataḥ}[93]

yataḥ Śuko māṇavas Taudeyaputro kṛtākṛtasya hiraṇyasuvarṇṇasya caturo lo(3r.1)hīsaṃghāṭān adhigatavān madhyāc ca sauvarṇakamaṇḍaluṃ[94] |

21.1 atha Śuko māṇavas Taudeyaputras tatsuvarṇaṃ gopayitvā hṛṣṭatuṣṭodagraprītisaumanasyajātaḥ <|> Śrāvastyā niṣkramya yena Bhagavāṃs tenopasaṃ(3r.2)krāntas <|>

21.4 tena khalu[95] samayena Bhagavān anekaśatāyāṃ bhikṣuparṣadi purastān niṣaṇṇo dharmaṃ deśayati | adrākṣīc Chukaṃ māṇavaṃ Taudeyaputraṃ dūrād evāgacchantaṃ <|> dṛṣṭvā ca punar bhikṣūn[96] āmantrayati (3r.3) sma |

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87 = MS[B]3v.4; [A]5v.3: *bhagavātā* (< *bhagavatā*).

88 MS[B]3v.5: *adhiruhaṃ* only; [A]: 5v.5: *adhirūḍhaṃ* only.

89 = MS[B]3v.6-4r.1: *sa* + ; read *santaṃ* as in [A]6r.2: *mama satuṃ* (< *santaṃ*).

90 From here transliteration of MS[B] (folio no. 4 onwards) is available in KV[K]: 19ff. Thus, the page numbers and lines of the transliteration of [B] in KV[K] are given from here on in squares.

91 For *caturaḥ*.

92 The original reading seems to be "*pādena parikarṣayati*" but corrected to "*pādena paritaḥ samullikhati*" ("he digs up with his forepaw"). In MS[B] it runs as follows: *pādana*(4r.2) + + + + + + .. *khalita*[*ma*]*dhyañ ca*.

93 MS[B]4r.2 also has superfluous word {*yatiḥ*}.

94 MS[E] omits a word *daṇḍa* which is found in [A]6r.5; [B]4r.3: missing.

95 = MS[B]4r.3; [A] adds *punaḥ* (6v.1).

"paśyatha yūyaṃ bhikṣavaḥ Śukaṃ māṇavaṃ Taudeyaputraṃ dūrata evāgacchantaṃ |"

"evaṃ Bhagavan* |"

"sacec Chuko māṇavas Taudeyaputro 'smin samaye kālaṃ kuryād yathā bhallo nikṣipta <|> evaṃ kāyasya (3r.4) bhedāt* sugatau svargalokadeveṣūpapadyate | tathā hy anena mamāntike cittaṃ prasāditaṃ cittaprasādanā[97] hetor bhikṣava evam ihaike satvāḥ kāyasya bhedāt sugatau svargalokadeveṣūpapa(3r.5)dyante |"[98]

21.15 athānyatamo bhikṣus tasyāṃ velāyāṃ gāthāṃ bhāṣate |

21.16 prasannacittaṃ dṛṣṭvaiva ekatyam iha pudgalaṃ |
23.1 etam arthaṃ vyākārṣīc chāstā bhikṣugaṇāntike |
idānīṃ kālaṃ kurvīta śuko (')yaṃ mā(3r.6)ṇavo yadi |[99]
upapadyeta deveṣu cittaṃ hy etena prasāditaṃ ||[100]
yathā dūritaṃ nikṣiptaṃ evam eva tathāgate |
cittaprasādanā[101] hetoḥ satvā gacchanti sadgatiṃ[102] ||

23.6 atha Śuko māṇavas Taudeyaputro (3r.7) yena[103] Bhagavāṃs tenopasaṃkrānta <|> upasaṃkramya Bhagavatā sārddhaṃ saṃmukhaṃ saṃmodanīṃ saṃrañjanīṃ vividhāṃ kathāṃ vyatisāyaikānte niṣaṇṇaḥ | ekānta{ṃ}niṣaṇṇaṃ Śukaṃ māṇavaṃ Taudeyaputraṃ Bhagavā(3r.8)nn idam avocat* |

25.1 "kaccin māṇava tat tathaivaṃ yathā mayā śaṅkhakukkuro vyākṛtaḥ |"

"tathā bho Gautama tat tathaiva yathā Bha<ga>vatā Gautamena śaṅkhakukkuro vyākṛtaḥ | anyad api tāvad vayaṃ Bhaga(3r.9)vantaṃ[104] Gautamaṃ pṛcchema kaṃcid eva pradeśaṃ saced avakāśaṃ kuryāt* praśnasya vyākaraṇāya Bhagavān*[105] |"

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[96] For *bhikṣūn*. MS[B]4r.4: *bhikṣūnām*; [A]6v.2: *bhikṣūṇ*. See also [E]1r.10 above.

[97] = MS[B]4r.6; for °*prasādanād*.

[98] = MS[B]4r.6. The last sentence beginning from *tathā hy* is omitted in [A], see KV[K]: 21, fn. 9 (the corresponding passage in [B] is found in 2r.6-v.1).

[99] This line differs from either that of MS[A] and of [B]. [B] reads (4v.1): *idānī(ṃ) kālaṅ kurvīta māṇavaḥ* |. Probably the scribe of MS[E] follows the reading of [B] (*idānīṃ kālaṃ kurvīta*) as it is and reconstructs the rest by himself or by using another (unknown) source.

[100] This line is also different from that of MS[A]; in [B] this portion is missing due to the damage of folio (4v.1-2). The reading in [E] might be reconstructed by the scribe on the basis of its corresponding line but in opposite sense found in [E]2r.2 and [B]2v.2: *narakeṣūpapadyate cittaṃ hy etena dūṣitaṃ*.

[101] = MS[B]4v.2; for °*prasādanāt*.

[102] MS[B]4v.2: *saṅgatiṃ* (< *sadgatiṃ*); [A]7r.1-2: *sadgatiṃ*.

[103] = MS[A]7r.2; [B] omits this word, cf. [E]2r.3.

[104] In MS[B], an akṣara *ga* in Nāgarī script is inserted here (4v.4, cf. KV[K]: 25, fn. 3). The relationship of this insertion and the reading of [E] is unknown.

"śṛṇu .. māṇava[106] yadyad eva kāṃkṣasi |"

25.6 "ko bho Gautama ko hetuḥ <|> kaḥ pratyayo yenehaike satvā (3r.10) alpāyuṣo (')pi dīrghāyuṣo (')pi bahvābādhā api alpābādhā api durvarṇṇā api suvarṇṇā api alpeśākhyā api maheśākhyā api nīcakulīnā api uccakulīnā api anādeya(3v.1)vākyā api | ādeyavākyā api | alpabhogā api mahābhogā api duṣprajñā api mahāprajñā api | kasya nu bho karmaṇo vipākenedaṃ satvānāṃ nānātvaṃ prajñāyate ||"

27.1 [107]tatra Bhagavāṃ (3v.2) Śukaṃ māṇavaṃ Taudeyaputram idam avocat* |

"karmavibhaṅgan te māṇava dharmaparyāyaṃ deśayiṣyāmi | tac chṛṇu sādhu ca suṣṭhu ca manasi<kuru> bhāṣiṣye 'haṃ te[108] |"

"evaṃ Bhagavann" iti Śuko māṇavas Tau(3v.3)deyaputro Bhagavataḥ pratyaśrauṣīt* |

27.6 Bhagavān idam avocat* |

"karmasvakān ahaṃ māṇava satvān vadāmi | karmadāyādā karmayonayaḥ karmapratiśaraṇāḥ | karma māṇava satvān vibhajati <|> ya(3v.4)d idaṃ hīnotkṛṣṭamadhyamatāyāṃ |"

27.10 tadyathā[109] |

1[110]. asti karmālpāyuḥsaṃvarttanīyaṃ |

2. asti karma dīrghāyussaṃvarttanīyaṃ |

3. asti karma bahvābādhasaṃvarttanīyaṃ |

4. asti karmālpābādhasaṃvartta(3v.5)nīyaṃ |

5. asti karma durvarṇṇasaṃvarttanīyaṃ |

6. asti karma prāsādikasaṃvarttanīyaṃ |

7. asti karma alpeśākhyasaṃvarttanīyaṃ |

8. asti karma maheśākhyasaṃvarttanīyaṃ |

9. asti karma nīcaku(3v.6)lopapattisaṃvarttanīyaṃ |

29.1 10. asti karma uccakulopapattisaṃvarttanīyaṃ |

11. asti karma alpabhogasaṃvarttanīyaṃ |

12. asti karma mahābhogasaṃvarttanīyaṃ |

13. asti karma duṣprajñasaṃvartta(3v.7)nīyaṃ |

14. asti karma mahāprajñasamvarttanīyaṃ |

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[105] Both MS[A] and [B] omit this word although in [B] the folio is damaged.

[106] MS[A]7r.5: *pṛccha māṇava*; [B]4v.5 is damaged.

[107] This passage exactly corresponds to that of MS[B]5r.1-2 while [A] reads differently. As to the difference between them, it is interesting to note that one of the fragments in the Schøyen Collection preserves a part of this passage corresponding to that of MS[A] (SC 2382/49a, side A).

[108] MS[B]5r.2: + + + + + + + +; [A]7v.4: *maṇasikuru bhāṣiṣye*. As to [B], I suggested to read "(*manasikuru bhāṣiṣye*)" on the basis of [A] but it should be changed to "Read (*manasi<kuru> 'ham te*)" as found in [E] although some akṣaras are supplied (KV[K]: 27, fn. 2).

[109] = MS[B]5r.3; [A] omits this word.

15. asti karma narakopapattisaṃvarttanīyaṃ ǀ

16. asti karma tiryagyonyupapattisaṃvarttanīyaṃ ǀ

17. asti karma pretalokopapattisaṃ(3v.8)mvarttanīyaṃ ǀ

18. asti karma asuralokopapattisaṃvarttanīyaṃ ǀ

19. asti karma manuṣyalokopapattisaṃvarttanīyaṃ ǀ

20. asti karma kāmāvacaradevopapattisaṃvarttanīyaṃ ǀ

21. asti ka(3v.9)rma rūpāvacaradevopapattisaṃvarttanīyaṃ ǀ

22. asti karma ārūpyāvacaradevopapattisaṃvarttanīyaṃ ǀ

24.[111] asti karma upacitaṃ na kṛtaṃ ǀ

23. asti karma kṛtaṃ nopacitaṃ ǀ

25. asti karma kṛ(3v.10)tam upacitaṃ ca ǀ

26. asti karma naiva kṛtaṃ naivopacitaṃ ǀ

27. asti karma yena samanvāgataḥ pudgalo narakeṣv āyuḥ kṣapayitvā narakeṣv evopapadyate[112] ǀ

28.[113]

29. asti karma yena samanvāgataḥ (4r.1) pudgalo narakeṣūpapannamātra evam uktāḥ[114] ǀ

asti karma tiryagyonyupapattisaṃvarttanīyaṃ[115] ǀ

51.1 30. asti karma niyatopapattisaṃvarttanīyaṃ[116] ǀ

31.[117]

32. asti karma deśāntaravipakṣaṃ ǀ

33. asti karma yena samanvāgataḥ pudgalaḥ (4r.2) pūrvaṃ sukhito bhūtvā paścād duḥkhito bhavati ǀ

34. asti karma yena samanvāgataḥ pudgalaḥ pūrvaṃ duḥkhito bhūtvā paścāt sukhito bhavati ǀ

35. asti karma yena samanvāgataḥ pudgalaḥ pūrvaṃ sukhito bhū(4r.3)tvā paścād api sukhito bhavati ǀ

36. asti karma yena samanvāgataḥ pudgalaḥ pūrvaṃ duḥkhito bhūtvā paścād api duḥkhito bhavati ǀ

38. asti karma yena samanvāgataḥ pudgalo daridro bhavati tyāgavān* ǀ[118]

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[110] This number corresponds to that given by Lévi in Roman numerals.

[111] In this list, section headings 23 and 24 are mentioned in reverse as is case in [B].

[112] = MS[B]5v.3. This heading is listed in an abridged form; later § 27 starts (9r.2 = [B]14r.6) with a following phrase: *tatra katamaṃ karma yena samānvāgataḥ pudgalo narakeṣūpapannaḥ paripūrṇṇaṃ nairayikam āyuḥ kṣapayitvā cyavanti.*

[113] MS[E] omits heading 28 as also in [B].

[114] In MS[B], the beginning of 5v.4 is damaged; I suggested to read this missing portion as "*e(vopapadyate* ǀ) on the basis of [A] (KV[K]: 29, fn. 18) but this should now be changed to "*e(vam uktāḥ)*" as found in [E].

[115] = MS[B]5v.4. This heading is identical to that of 16.

[116] = MS[B]5v.4.

[117] The heading "*aniyatopapatti*" does not appear in this list as in [B] but section 31 starts in

37. (4r.4) asti karma yena samanvāgataḥ pudgala āḍhyo bhavati matsarī ।

39A[119]asti karma yena samanvāgataḥ pudgalo daridro bhavati matsarī ।

39. asti karma yena samanvāgataḥ pudgala āḍhyo bhavati tyāgavān* ।

41. (4r.5) asti pudgalo yasya karma kṣīṇaṃ nāyuḥ ।

40. asti pudgalo yasyāyuḥ kṣīṇaṃ na karma{ḥ} ।

42.[120]

43.[121]

43a. asti pudgalo yasya nāyuḥ kṣīṇaṃ na karmāni ca । api tu kleśāḥ kṣīṇā bhavanti[122] ।

33.1 44. asti pudgalaḥ kāyena sukhi(4r.6)to[123] na cittena ।

45. asti pudgalo yaś[124] cittena sukhī na kāyena ।

46. asti pudgalaḥ kāyena ca sukhī cittena ca ।

47. asti pudgalo naiva kāyena sukhī na cittena ।

48. asti karma yena samanvāgataḥ pudgalo ’pāyeṣū(4r.7)papanno ’bhirūpo bhavati snigdhakāyaḥ snigdhacchaviḥ, nayanābhirāmo darśanīyaḥ ।

49. asti karma yena samanvāgataḥ pudgalo ’pāyeṣūpapanno durvarṇṇo bhavati rūkṣakāyo ghoradarśanaḥ pratikūladarśanaḥ ।

50. (4r.8) asti karma yena samanvāgataḥ pudgalo (’)pāyeṣūpapanno durgandho bhavati jihvendriyo[125] bhavaty avyaktendriyaḥ ।

51. daśānām akuśalānāṃ karmapathānāṃ vipākena daśānāṃ bāhyānāṃ bhāvānām abhivṛddhiḥ prajñā(4r.9)yate ।

51A. daśānāṃ kuśalānāṃ karmapathānāṃ vipākena daśānāṃ bāhyānāṃ bhāvānāṃ vipattiḥ prajñāyate ।[126]

62. daśānusaṃśās[127] tathāgatacaityāñjalikarmaṇi ।

63. daśānuśaṃsās tathāgatacaityavandanāyāḥ ।

64. daśānusaṃśāḥ(4r.10) chatrapradāne[128] ।

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[118] The headings 37 and 38 are listed in reverse as is case in MS[B].

[119] This number with the capital letter A is given by me. This heading is found only in MS[B]6r.1 and [E]; but this topic is not discussed later.

[120] Cf. MS[A]9v.2: *aṣṭi* (< *asti*) *pudgalo y*(*a*)*syāyuḥ karmmāṇi ca kṣīṇāni.* Although this heading is not found in [B]26v.1, the topic is discussed, see KV[K]: 159, 7-9.

[121] Cf. MS[A]9v.2-3: *aṣṭi* (< *asti*) *pudgalo yasyāyuḥ kṣīṇaṃ pu*(*ṇy*)*āni ca*. Neither the heading nor the section itself is found in MS[B], see KV[K]: 161.

[122] The line division in MS[B] (KV[K]: 31, 19-20) should be changed to "43. / 43a. *asti pudgalo yasyāyuḥ kṣīnaṃ na karmāni ca* ।। *api tu kleśā kṣīṇā bhavanti* ।।" as in [E].

[123] =? MS[B]6r.2-3: *sukhi* + +; [A] 9v.4: *sukhī*. As to [B], I suggested to read "*sukhi*(*to cit*)*tena*" but it should be changed to "*sukhi*(*to na cit*)*tena* (KV[K]: 33, fn. 1).

[124] = MS[B]6r.3; [A] omits this word.

[125] = MS[B]6r.5; read *jihmendriyo* as in [A]10r.2.

[126] = MS[B]6r.6 but not in [A]; however this topic is not discussed independently.

[127] In the following, the word *anuśaṃsā* is always (except in the next case) written as *anusaṃśā*.

[128] MS[E], same as [B], reads °*pradāne* instead of °*pradānasya* as in [A].

65. daśānusaṃśā ghaṇṭhapradāne |

66.[129]

67. daśānusaṃśā āsanapradāne |

35.1 68. daśānusaṃśā bhājanapradāne |

69. daśānusaṃśā bhojanapradāne |

70. daśānusaṃśā yānapradāne |

71. daśānusaṃśāḥ pratiśrayapradāne |

72. daśā(4r.11)nusaṃśāḥ pānakapradāne |

72A. daśānusaṃśā phalapradāne[130] |

73. daśānusaṃśā mālāpradāne |

74. daśānusaṃśā muktapuṣpapradāne |

75. daśānusaṃśā dīpapradāne |

76. daśānusaṃśā gandhapradāne |

76A. daśānusaṃśā dhūpapradāne[131] |

77. (4v.1) daśānusaṃśāḥ pravrajyāyāṃ |

78. daśānusaṃśā araṇyavāse |

79. daśānusaṃśāḥ paiṇḍapātikatve |

80. daśa vaiśāradyānāṃ[132] |

iti samuddeśaḥ[133] karmavibhaṅgasya dharmaparyāyasya[134] || ||

(To be continued)

Convention:

( )	restored akṣara(s)
[ ]	damaged akṣara(s)
< >	omitted (part of) akṣara(s)
{ }	superfluous akṣara(s)
{{ }}	erased akṣara(s)
« »	interlinear insertion
+	one lost akṣara
..	one illegible akṣara

[129] MS[E], same as [B], omits the heading: *daśānuśaṃśā vastrapradānane*; but this topic is discussed later; see [B]31r.4-6: *katame da + guṇā vastrapradānasya | ucyate* ||...

[130] = MS[B]6v.2 but not in [A]. Although this subject is listed here, it is not discussed later.

[131] = MS[B]6v.3 but not in [A]. This subject is not discussed later.

[132] In MS[B], I suggested to read *vaiḍāradyā(ni)* on the basis of [A] (KV[K]: 35, fn. 12) but this should now be changed to "*vaiśāradyānāṃ*" as in [E].

[133] MS[B]6v.4: + + [*m*]. *d. śaḥ*. I suggested to read "(*aya*)*m ud*(*d*)*eśaḥ*" but this should now be changed as in [E] (KV[K]: 35, fn. 13).

[134] = MS[B]6v.4 but [A] lacks this word.

. illegible part of an akṣara
* virāma
' avagraha

Abbreviations:

KV: *Karmavibhaṅga* (or *Mahākarmavibhaṅga* in Lévi)
KV[K]: See Kudo 2004.
Lévi: See Lévi 1932.
MS[A]: No. 4-20
MS[B]: No. 1-1697
MS[C]: appended to MS[B]
MS[D]: appended to MS[A]
MS[E]: No. 4-951
r recto
SC: Schoyen Collection
SHT: *Sanskrithandschriften aus den Turfanfunden*
v verso

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[Keywords] *Karmavibhaṅga*, Nepalese manuscript, NGMPP

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The International Research Institute for Advanced Buddhology
Soka University
Tokyo・2007

One More Manuscript of the *Karmavibhaṅga* in the National Archives of Nepal, Kathmandu: Transliteration of Manuscript E (2)*

Noriyuki KUDO

Transliteration:

5L32.41 1. tatra[2] katamat karma {yad} ālpāyuḥsaṃvarttanīyaṃ | (4v.2) ucyate |

prāṇātipātikaḥ <|> prāṇātipātasyānumodanāt[3] <|> prāṇātipāte varṇṇavāditā <|> yuddhadarśa<<naṃ śāstrā>>bhinandanaṃ[4] <|> [5]amitramaraṇasya varṇṇavāditā | garbhaśātanaṃ[6] varṇṇavāditā | sthaṇḍilapratiṣṭhāpanaṃ yatra (4v.3) bahavaḥ prāṇino mahiṣapaśuśūkarakukkuṭādayo ghātyante tasya =*(space for 8 akṣaras)*= trāś[7] cānye ca janāḥ phalārthino bhayabhītāś cānuvṛttiṃ kurvanti <|> satvāni ca ghātayanti |

5L32.12 a) yathā Kāśmīrāyāṃ (4v.4) mahānagaryāṃ bhikṣuḥ kilārhan sarvānyatarasmin gṛhadvāre sthitaḥ <|> tasyaiva cāgrato 'nyair ekaḥ paśū ravamānaḥ[8] nīyate |

* Diwakar Acharya not only gave me valuable information about this manuscript and supplied the images of it but also gave me a number of suggestions in reading the manuscript. I am very grateful to him. Without his help and kindness this paper could not have been carried out in this form. Any errors that remain here, of course, are my own.

[1] The page numbers and lines of the transliteration of [B] in *KV[K]* are given from here on in squares while those of the portion where the corresponding folios of MS[B] are not available are not in squares.

[2] Both MS[B] and [E] always have '*tatra*' at the beginning of each section while [A] does not have it.

[3] For °*modanam*.

[4] In MS[B], I suggested to read °*vādi(tā | amitramaraṇā)*° on the basis of [A] (*KV[K]*: 37, fn. 5) but this note should be changed to "Read °*vādi(tā | yuddhadarśnaṃ śāstā)*°."

[5] Before this sentence, the phrase "*amitramaraṇasya samādāpanam*," which found in A, is omitted.

[6] Here too there is a confusion; add (*garbhaśātanasya*) as found in MS[A]10v.5.

[7] Read (*yajñapravartakasya pu*)*trāś*; cf. Kudo 2006a: 45, example 7.

[8] MS[B]7r.1: illegible; [A]11r.2-3: (*tasya gṛhasya pārśvena rājapathas tena paśū ra*).

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sa bhikṣus taṃ dṛṣṭvā {|} āha |

"hā dhik kaṣṭam" iti | |

puruṣās taṃ pṛcchanti |

"ārya ki(4v.5)m ayaṃ "hā dhik kaṣṭam" iti śabdaḥ |"

SL32.16 sa āha | |

"na vaktavyam etad aśrāddhānāṃ kāryyānabhijñānāṃ[9] | ya eṣa paśū ravamāṇo nīyate | anena purā vaṇigīśvareṇa bhūtvā sthaṇḍilaṃ pratiṣṭhāpitaṃ | saṃvatsarika[10] (4v.6) {sā} paśuṃ yajñaḥ pravarttitaḥ <|> tatrānena bahavaḥ paśavo ghātitāḥ | maraṇakāle putrān āhūya āha | |

"putrā yady asti mayi sneho ya eṣa mayā saṃva<tsa>rika[11] paśuyajñaḥ pravarttitaḥ | eṣa mayi kālagate (4v.7) anuvarttayitavyaḥ" iti <|>

putrais "tathāstv" iti pratiśrutaṃ |"

SL33 "sa kālagatas tena mohajena prāṇātipātena samanvāgataḥ sve gṛhe paśuṣu pratyājātaḥ | sa tatra jātau jātau ghātyate idaṃ tv ekaṣaṣṭitama[12] vāra(4v.8)m upanīyata" iti | |

atha sa bhikṣus taṃ paśuṃ karuṇāyamāṇa āha | |

"svayam eva te sthaṇḍilaṃ kṛtaṃ svayam eva yajñaṃ pravarttitaṃ[13] bahavaḥ paśavaś ca ghātitāḥ <|> kiṃ ravase sarvam idaṃ nirarthakaṃ |"

SL33.6 b) ya evaṃvidhaṃ sthaṇḍi(4v.9)laṃ pratiṣṭhāpanaṃ tathā yuddhadarśanaṃ | yatra bahavaḥ satvā ghātyante hastyaśvamanuṣyādayo yuddhapratibaddhānāṃ ca śastrāṇām abhinandanaṃ | |

SL33.9 c) yathā coktaṃ Bhagavatā Vaiśālyāṃ Kālikāsūtre <|>

prāṇātipāta Ā(4v.10)nanda āsevito bahulīkṛto[14] narakasaṃvarttanīyo bhavati <|> tiryaggatisaṃvarttanīyo (')pi[15] yasmād alpaprāṇātipātasya vipāko manuṣyabhūtasya alpāyuḥsaṃvarttanīyo bhavati |

d) tathā[16] daśādīnavā Nandi(4v.11)kasūtre uktaṃ | | prāṇātipātasya <|>

idaṃ karma alpāyuḥsaṃvarttanīyaṃ | | | |

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[9] MS[B]7r.2: illegible; [A]11r.4: *kārya(ṃ)rthan tu bravīmi.*

[10] = MS[B]. Read *sāṃvatsarika(ḥ).*

[11] Read *sāṃvatsarika(ḥ).*

[12] = MS[B]. For *ekaṣaṣṭitama(m).*

[13] = MS[B]. Read *yajñaḥ pravarttitaḥ.* This neuter ending is used throughout these two phrases both in [B] and [E] while the word in [A] takes masculine ending.

[14] After this, add *bhāvito.*

[15] After this sentence, MS[B] and [E] do not have an additional phrase "*(bhavati* |) *pretaviṣayasaṃvartanīyo 'pi bhavati* |" which is included in MS[A]12r.2.

[16] Read *[t](a)thā.*

SL33.16 2. tatra katamаn karma dīrghāyuḥsaṃvarttanīyaṃ <|> ucyate | |

prāṇātipātān nivṛttiḥ <|> prāṇātipātanivṛttau varṇṇavāditā | tatra samā(5r.1)dāpanaṃ <|> tadvarṇṇavāditā <|> vadhyaprāptānāṃ manuṣyapaśusūkarakurkuṭādīnāṃ[17] parimocanaṃ <|> bhītānāṃ satvānāṃ abhayapradānaṃ <|> anāthānāṃ satvānāṃ madhye kāruṇyacittatā <|> duḥkhitāṃ satvānāṃ[18] madhye maitraci(5r.2)ttatā | anyeṣāṃ ca bālavṛddhānāṃ <|> teṣām eva bhojanapradānaṃ <|> pratigrāhakeṣu maitracittatā <|>

SL34.3 tad eva pūrvoktaṃ {satvaṃ} kuśalapakṣeṇa yuddhadarśanādi <|> tathā stūpacaityabimbānāṃ[19] bhagnaśīrṇṇānāṃ pratisaṃskāra(5r.3){kāra}ṇaṃ | ata eva coktaṃ |

akālamṛtyuṃ[20] na bhavet{a} tasya
yo bhagnaśīrṇṇaṃ pratisaṃskaroti |

a) yathā ca Pratyekabrahmasūtraṃ[21] varṇṇayanti[22] | tena kila riṣibhūtena[23] =*(space for approximately 11 akṣaras)*= sya[24] sārtha(5r.4)sya pathabhraṣṭasyopari ṛddhyā varṣāṃ[25] pātitaṃ <|> tadarthañ ca Bhagavatā gāthā bhāṣitā |

tat te purāṇaṃ vrataśīlavṛttaṃ <|>
svapnād vibuddho (')ham iha smarāmi[26] | |

tatra ca sārthe bo =*(space for approximately 11 akṣaras)*=[27]

SL34.14 (5r.5) ya Eṇikūle janatāṃ gṛhītvā[28] |

Eṇi nāma nadī tasyāḥ kūle rājā kaścid gṛhītaḥ <|> pratyamitreṇa Himavantam

[17] For °*kukkuṭā*°.

[18] MS[B]: illegible; [A]7v.4 reads: *glānānāṃ satvānāṃ*.

[19] MS[B]: missing; [A]12v.3: °*vihārāṇāṃ*.

[20] For *akālamṛtyur*.

[21] = MS[B]. For *Bakapratyekabrahmasūtraṃ*. MS[A] gives (12v.4): *Śrāvaka*°.

[22] MS[A] has '*sma*' after this word (12v.4).

[23] = MS[B]. For *ṛṣi*-. Cf. BHSG § 3.94.

[24] MS[B]7v.6: + + + + + + + .. [*sy*]. Read (*pañcābhijñena tṛṣṇārta*)*sya*; cf. Kudo 2006a: 46, example 12.

[25] = MS[B]. For *varṣam*.

[26] = MS[B]. The reading of this pāda in [A] is throughoutly "'*nusmarāmi*" while [B] and [E] read "*iha smarāmi*."

[27] Read °(*dhisatvaḥ sārthavāho 'bhūt* |); cf. Kudo 2006a: 46, example 13. In MS[B], folio Nos. 8-10 (= SL 34.13-41.8, § 2-a) middle ~ § 11 last; A13r1-18v.3; *KV[K]* 45-61) are lost.

[28] MS[A]13r.1: *gṛhītaṃ*.

anupraviśya sabalavāhaṇaḥ sa nīyamāno vadhyaprāptaḥ sabalavāhanas tad dṛṣṭvā (5r.6) riṣiṇā[29] riddhyā[30] vātavarṣaṃ pātitaṃ | sarvopāyena[31] pratyamitrajanakāyo vibhrāmitaḥ <|> sa ca rājā mokṣitaḥ |

SL35.4 tat te dvitīyaṃ vrataśīlavṛttaṃ |
svapnā(d) vibuddho (')ham iha smarāmi |

sa ca rājā =*(space for approximately 5 akṣaras)*=[32] (5r.7) babhūva |

SL35.7 Gaṅgāśrotasi nāvā gṛhītā <|>
nāgena ghorena maharddhikena |

sa ca tadā ṛṣiḥ Gaṃgākūle maharddhikaḥ paṃcābhijñaḥ prativasati | tena sa janakāyaḥ krandamāno jīvitanirāśaḥ tato mokṣi(5r.8)taḥ |

SL35.11 tat te tṛtīyaṃ vrataśīlavṛttaṃ <|>
svapnā(d) vibuddho (')ham iha smarāmi |

tasyāṃ ca nāvāyāṃ nausvāmī[33] tena kālena[34] | evaṃvidhaṃ tena trividhaṃ karma kṛtaṃ | tenātīva dīrghāyuḥ <|>

SL35.15 b) [35]kecid ācāryāḥ kathayanti | |
Bhaga(5r.9)vān āha | |
"bhūtapūrvaṃ bhikṣavaḥ Jambūdvīpe sarvajanapadikāmārī pravarttate[36] | athānyatareṇa satvenānyalokadhātau sthitena ṛddhimataḥ sakāśāc chrutaṃ | yathā Jambūdvīpe sarvatra mārī[37] pati(5r.10)teti | tena kṛtapuṇyena praṇidhānaṃ kṛtaṃ <|>

"Jambūdvīpe upapadyeyaṃ sarvasatvānāṃ vyādhiprāmojjāye"ti |

sa tatropapannaḥ | ye satvās tṛṣitās[38] teṣāṃ pānīyena vyādhiṃ nāśayati | ye satvā (5v.1) bubhukṣitās[39] teṣāṃ bhaktena vyādhiṃ nāśayati | yasya yenārthas[40]

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[29] *ri-* < *ṛ-*. Cf. BHSG § 3.94.

[30] MS[A]13r.2: *tena ṛṣibhūtena ṛddhyā.*

[31] MS[A]13r.3: *sa copāyena.*

[32] Here is an open space for approximately 5 akṣaras. Read *(bodhisatvo)*; cf. Kudo 2006a: 46, example 14.

[33] After this, MS[A] has *bodhisatvas.*

[34] MS[A]: *kālenābhūt.*

[35] MS[A] has "*yathā*" (13v.3).

[36] MS[A] has "*sma*" after this word.

[37] MS[A]14r.1: *sarvamārī.*

[38] A scribal error for *tuṣitās.*

tasya tenaiva vyādhiṃ nāśayati |

nā nāma[41] tasya kiñcinn auṣadhaṃ <|> yad yad eva gṛhya prayacchati {|} tat evauṣadhaṃ <|> tasya Jāmbūdvīpakair manuṣyaiḥ (5v.2) Sarvauṣadhī nāma kṛtaṃ |

SL36.7 atha bhikṣavaḥ Sarvauṣadhīvaidyarājo[42] bahūnāṃ satvaśatasahasrāṇāṃ[43] jīvitāni datvā[44] kālagataḥ | kālāntareṇa Mithilāyāṃ rājakule upapannaḥ <|> tatrāpi nara(5v.3)deva[45]bhūtenāśītikṣatriyasahasrāṇi dharmavatmanā pravrajitāni <|> Jāmbūdvīpe cāśītivarṣasahasrāṇi maṇuṣyāṇām āyuḥ na parihīṇaṃ[46] | tataś cyutaḥ kālāntareṇa Kuśanagaryāṃ Mā(5v.4)dhātrā nāma rājā[47] saṃvṛttaḥ | bhūyaś ca Saptasūryopame[48] Sunetro māṇavo vijñeyaḥ |

SL37.1 ahaṃ sa bhikṣavas tena kālena tena samayena[49] Sarvauṣadhivaidyarājo babhūva[50] | tasya karmaṇo vipākenā(5v.5)nantarāyuḥpramāṇaṃ yojayītavyaṃ <|> Māndhātuḥ Sunetrasya[51] |"

idam api dīrghāyuḥsaṃvarttanīyaṃ || ||

SL37.5 3. tatra katamat karma bahvābādhasamvarttanīyaṃ | ucyate |

khaṭacapeṭāpradānaṃ | khaṭacapeṭā(5v.6)pradā<<nā>>numodanaṃ | khaṭacapeṭāprahāradānasya varṇṇavāditā <|> teṣāṃ pradānena tuṣṭiḥ | mātāpitroś cittapīḍākaraṇaṃ[52] | tathānyeṣāṃ ca pravrajitādīnāṃ cittaṃ saṃkleśayati[53] | amithyādhinā saṃtuṣṭiḥ <|> (5v.7) tuṣṭiḥ tasya vyādhivyutthānenātuṣṭiḥ[54] | vyādhitānāṃ satvānām[55] abhaiṣajyapradānaṃ | tathā aparijīrṇṇabhojanaṃ ||

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[39] MS[A]14r.2: *ca bhuṣitās* (*ṣ* for *kṣ*). Lévi reads: *bubhukṣitās.*

[40] MS[A]14r.3: *evaṃ yena yasy(ā)rthas.*

[41] For *na nāma.*

[42] For *Sarvauṣadhi.*

[43] MS[A]14r.5: *satvasahasrāṇāṃ.*

[44] For *da(t)tvā.*

[45] MS[A]14v.1: *Mahādeva°.*

[46] MS[A]14v.1: *parikṣīṇaṃ.*

[47] MS[A] does not have "*nāma rājā.*"

[48] MS[A]: *Saptasuryopa{ma}dese* < *Saptasūryopadeśe.*

[49] MS[A] does not have "*tena samayena.*"

[50] MS[A]: *'bhūt.*

[51] MS[A]14r.3-4: *MāndhātṛSu(n)etrābhyāṃ apy evāyuḥpramāṇaṃ yojayitavyaṁ* ||

[52] MS[A]15r.1: *cittaśarīre pīḍākaraṇaṃ.*

[53] MS[A]15r.1: *pravrajitānāṃ śīlavatā cittasaṃkleśaḥ.*

[54] MS[A]15r.2: *amitravyādhivyutthānena (a)tuṣṭiḥ.*

[55] MS[A] does not have this word.

idaṃ karma bahvābādhasamvarttanīyaṃ || ||

SL37.12 4. tatra katamat karma alpābādhasaṃvartta(5v.8)nīyaṃ | ucyate |

khaṭacapeṭāpradānanivṛttiḥ <|> khaṭacapeṭāpradānanivṛttau[56] samādāpanaṃ <|> tadvarṇṇavāditā <|> tadabhyanumodanaṃ | glānānāṃ mātāpitṝṇām upasthānakarma[57] | tathānyeṣāṃ[58] gṛhasthapra(5v.9)vrajitabālavṛddhānāṃ[59] <|> amitravyādhinā'nāttamanaskatā <|> tasya vyādhivyutthānena[60] cāttamanaskatā <|> bhaiṣajyapradāne[61] | parijīrṇṇabhojanaṃ ||

idaṃ karma alpābādhasaṃvarttanīyaṃ || ||

SL37.18 5. (5v.10) tatra katamat karma durvarṇṇasaṃvarttanīyaṃ | ucyate |

krodhaḥ | amanāpa[62] | mrakṣaḥ <|> pradoṣaḥ[63] | mātāpitror avarṇṇavāditā | anyeṣāṃ ca gṛhasthapravrajitabālavṛddhānāṃ[64] | stūpāṅganacaityavihārā(6r.1)ṇāṃ[65] ca bhūmivināśanaṃ[66] <|> stūpānāṃ pratimānāṃ ca dīpavyucchedanaṃ <|> durvarṇṇānāṃ satvānām avahasanāṃ[67] <|> acaukṣasamudācāratā[68] |

idaṃ karma durvvarṇṇasamvarttanīyaṃ || ||

SL38.5 6. tatra katamat karma prasādika .. ..[69] (6r.2)rttanīyaṃ | ucyate |

[56] MS[A] simply reads *tatra* (15r.3).

[57] MS[A] reads (15r.4) °*karaṇaṃ* instead of *karma*.

[58] MS[A]15r.4: *tad apy anyeṣā(ṃ)*.

[59] MS[A]15r.4: *gṛhasthapravrajitānā(ṃ)*.

[60] MS[A] does not have *vyādhi-*.

[61] For °*dānaṃ*.

[62] For *amanāpa(ḥ)*. MS[A]15v.2: *upanāhaḥ*.

[63] MS[A]15v.2: *paridādyaḥ* < *paridāghaḥ*. Cf. *KV[K]*:52, fn. 5 and 335 s.v. *paridāgha*.

[64] MS[A]15v.3: °*pravrajitānā(ṃ) bālavṛddhānāṃ*.

[65] MS[A]15v.3: °*caityagṛhavihārāṇāñ*.

[66] MS[A]15v.3: *bhūme(r a)viśodhanaṃ*.

[67] For *avahasanaṃ*.

[68] MS[A]15v.4: *tathā'caukṣa*°.

[69] Illegible due to a stain; read *(saṃva)*-.

akrodhaḥ |[70] amrakṣa[71] | vastrapradānaṃ <|> stūpacaityagṛheṣu ca sudhāpradānaṃ <|> suvarṇṇapatrapradānaṃ <|> gandhalepo vastrālaṃkārapradānaṃ[72] <|> mātāpitror varṇṇavāditā <|> āryāṇāṃ śīlavatāṃ .. ..[73] (6r.3)vāditā <|> stūpāṅganavihārasanmārjanaṃ <|> śataṅ gṛhasanmārjanaṃ <|> virūpāṇāṃ satvānāṃ apahasanaṃ[74] | tathānyeṣāṃ ca bālavṛddhānāṃ <|> tathā caukṣasamudācāratā <|>

SL38.12 a) yathā cāryāSundaranandena kila Krakutsa(6r.4)nde[75] samyaksambuddhe bhikṣusaṃghasya[76] jentakasnānaṃ[77] kṛtaṃ <|> tāṃ dṛṣṭvā prasāditaṃ cittaṃ | bhūyaś ca suvarṇṇavarṇṇena[78] haritālena pratyekabuddhastūpe lepo dattaḥ | tad api dṛṣṭvā prasāditaṃ cittaṃ | [abhi]rū(6r.5)patāyāṃ ca pariṇāmitaṃ | bhūyaś ca stūpe kriyamāṇe prathamaṃ cchatraṃ kāritaṃ | tathā paścimabhave sa eva vyākaroti |

SL38.18 jentakasya snānena haritālasyāpalepanena ca <|>
ekacchatrapradānāc ca prāptā me (6r.6) suvarṇṇavarṇṇatā <|>

tathaivāyaṃ śobhitavān* ||

idaṃ karma prāsādikasaṃvarttanīyaṃ || ||

SL39 7. tatra katamat karmālpeśākhyasaṃvarttanīyaṃ | ucyate |

mātsaryam[79] <|> īrṣyā <|> parasya lābhenātuṣṭiḥ <|> parasyā(6r.7)varṇṇavāditāyāṃ tuṣṭiḥ | mātāpitroḥ paribhavaḥ | ācāryāṇāṃ[80] śīlavatāṃ paribhavaḥ | tathānyeṣāṃ ca bālavṛddhānāṃ[81] <|> hīne dharmahīne ca (')kuśalamūle varṇṇavāditā | bodhicittotpādasya nivāraṇaṃ <|> (6r.8) tadanyānumodanaṃ ||

[70] MS[A] has *anapanāhaḥ* < *anupanāhaḥ* (16r.1).

[71] For *amrakṣa(ḥ)*.

[72] MS[A]16r.2: *gandhalepapradānaṁ* | *alaṃkārapradānaṁ*.

[73] Read (*varṇṇa*)-.

[74] MS[A]16r.3: *anavahasanaṃ*.

[75] MS[A]16r.4: *Krakucchande*.

[76] MS[A]16r.4: °*saṃghe*.

[77] For *jentāka*°.

[78] MS[A]16r.5: *suvarṇṇena*.

[79] MS[A] does not have this word but T has, see *KV[K]*: 54, fn. 9.

[80] MS[A]16v.4: *āryāṇā(ṃ)*.

[81] MS[A] has *vyādhita-* at the beginning of this compound.

idaṃ karmālpeśākhyasaṃvarttanīyaṃ | | | |

SL39.7 8. tatra karamat karma maheśākhyasaṃvarttanīyaṃ | | ucyate |

anīrṣyā <|> amātsaryaṃ <|> paralābhena tuṣṭiḥ <|> parasya yaśovarṇṇaśabdaślokaśra(6r.9)vaṇe tuṣṭiḥ <|> parasya varṇṇavāditāyām āttamanaskatā <|> Bhagavataḥ stūpacaityakāritotsukatā[82] <|> hīne dharmahīne 'ku<<śa>>lamūle nivāraṇaṃ <|> maheśākhyakuśalasamādāpanaṃ[83] <|> bodhicittotpādanaṃ <|> sa(6r.10)rvvamaheśākhyakuśalamūlacittotpādanaḥ |

SL39.13 a) yathoktaṃ Bhagavatā =*(space for 4 akṣaras)*=[84] Pūrvāparāntake sūtre | | Ajitabodhisatvasya samantajanaṃ kṛtaṃ <|> mahate khalu te Ajita autsukyāya cittaṃ namayati <|> (6v.1) yad idaṃ saṃghaparivayāyai[85] vakṣyati ca |

SL40.4 Maitreyas tu =[86] dhivāsī
prāptavyā divi bhuvi ceha yena pūjā <|>
sa śrīmān daśabalatām avāpya śīghraṃ
lokānāṃ bhavatu saśīva[87] nityapūjyāya[88] |

idaṃ karma maheśā(6v.2)khyasaṃvarttanīyaṃ | | | |

SL40.9 9. tatra katamat karma nīcakulasaṃvarttanīyaṃ | | ucyate |

stabdhatā <|> abhimānatā <|> amātṛpitṛjñatā[89] <|> aśrāmaṇyatā | abrāhmaṇyatā <|> akulajyeṣṭhāpacāyikā | mātāpi(6v.3)tror anatyutthānaṃ[90] <|> ācāryāṇāṃ ca śīlavatām apratyutthānaṃ <|> anyeṣāṃ ca gurusthānīyānāṃ ācāryopādhyāya[91]

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[82] MS[A]17r.2: *caityastūpakārāpaṇaṁ.*

[83] MS[A]17r.3: *°kuśalamūle samādāpanaṃ.*

[84] MS[A]17r.4: *Vārāṇasyāṃ.*

[85] <*parivayā?* (unknown). A scribal error for *°paribāpaṇāya?*

[86] Here is an open space for only one akṣara but it seems not to match the number of akṣaras to be supplied. Read *(tuṣitasurālayā)dhivāsī* as in MS[A]17r.5.

[87] For *śaśīva*.

[88] The form *°pūjyāya* does not fit to the metre; here two syllables are required as found in [A]: *pūjyaḥ*.

[89] For *amātā°*.

[90] A scribal error for *pratyutthānaṃ*.

[91] Read *°pādhyāyā(nāṃ apratyutthānaṃ)*; cf. [A]17v.4: *ārcāryopādhyāyānām apratyupaṣṭhānaṃ.*

<|> nīcakulīnānāṃ ca satvānāṃ paribhavaḥ |

idaṃ karma nīcakulasaṃvarttanīyaṃ || ||

SL40.15 10. (6v.4) tatra katamat karma uccakulasaṃvarttanīyaṃ || ucyate |

astabdhatā <|> anabhimānatā <|> mātāpitṛjñatā <|> śrāmaṇyatā <|> brāhmaṇyatā <|> kulajeṣṭhāpacāyitā[92] <|> mātāpitroḥ pratyutthānaṃ <|> ācāryāṇāṃ (6v.5) ca śīlavatāṃ pratyutthānatā <|> anyeṣāṃ ca gurusthānīyā<nā>m ācāryopādhyāyānāṃ pratyutthānaṃ <|> nīcakulīnānāṃ satvānām aparibhavaḥ |

SL40.20 a) yathā ca Bhagavatā sūtra uktaṃ <|>
"yaṃ bhikṣavaḥ kulaṃ śīlavānto (6v.6) brahmacāriṇaḥ kalyāṇadharmāṇaḥ pravarjitā upasaṃkrāmanti <|> yaṃ ca tasmiṃ kule anuśaṃsāḥ pratyāśaṃsitavyāḥ | katame paṃca <|>
iha hi bhikṣava upasaṃkrāmanteṣu śīlavatsu cittāni prasāda(6v.7)yaṃti | svargasaṃvarttanīyaṃ <|> bhikṣavaḥ kulaṃ tasmiṃ samaye pratipadā[93] pratipannaṃ bhavati |
punar aparaṃ bhikṣava upasaṃkrāmanteṣu śīlavatsu abhivādayanti | pratyuttiṣṭhanti | uccakulīnasaṃvartta(6v.8)nīyaṃ <|> taṃ bhikṣavaḥ kulaṃ tasmiṃ samaye pratipadā pratipannaṃ bhavati |
[94]punar aparaṃ bhikṣava upasaṃkrānteṣu śīlavatsu kārāṃ karoti cīvarapiṇḍapātadānāni ca dadāti <|> mahābhogasaṃvarttanīyaṃ <|> (6v.9) taṃ bhikṣavaḥ kulaṃ tasmiṃ samaye pratipadā pratipannaṃ bhavati |"[95]

idaṃ karma uccakulasaṃvarttanīyaṃ || ||

SL41.6 11. tatra katamat karma alpabhogasaṃvarttanīyaṃ || ucyate |

adattādānaṃ <|> adattādāna(6v.10)samādāpanaṃ | adattādānasya varṇṇavāditā[96]

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[92] For °*jyeṣṭha*°.

[93] In this quotation, [E] consistently reads "*pratipadā pratipannaṃ*" but it reads "*pratipadāṃ pratipannaṃ*" in another passages from the same text in §12.

[94] MS[A] does not have this passage as a whole.

[95] MS[A] has "*evaṃ sarvasūtraṃ yojyaṃ*" after this quotation (18v.1).

[96] MS[A]18v.2-3: *cauryavarṇṇavāditā*.

| adattādānanāttamanaskatā[97] | adattādānānumodanaṃ[98] | mātāpitror vṛttyupacchedaḥ | tathānyeṣāṃ vyādhitabālavṛddhakṛpaṇānāṃ vṛttyupacche{{da}}(7r.1)daḥ <|> parasya lābhenātuṣṭiḥ <|> parasya lābhāntarāyakriyā <|> durbhikṣābhinandanaṃ |

idaṃ karmālpabhogasaṃvarttanīyaṃ || ||

§L41.12 12. tatra katamat karma mahābhogasaṃvarttanīyaṃ || ucyate ||

adattā(7r.2)dānanivṛttiḥ <|> pareṣāñ cādattādānanivāraṇaṃ | pareṣām adattādānanivṛttānāṃ samanumodanaṃ | mātāpitror vṛttipradānaṃ| āryāṇāñ ca śīlavatāṃ vṛttipradānaṃ | tathānyeṣāṃ vyādhitabā(7r.3)lavṛddhakṛpaṇānāṃ vṛttipradānaṃ <|> parasya lābhena[99] tuṣṭiḥ | parasyālābhenātuṣṭiḥ <|> paralābhasamanumodanaṃ | subhikṣābhinandanaṃ[100] |

a) tad eva sūtraṃ yojyaṃ |
"punar aparaṃ bhikṣava upasaṃkrānteṣu (7r.4) śīlavatsu abhivādayanti <|> pratyuttiṣṭhanti | uccakulasaṃvarttanīyaṃ <|> taṃ bhikṣavaḥ kulaṃ tasmiṃ samaye pratipadāṃ pratipannaṃ bhavati ||"[101]
"punar aparaṃ bhikṣava upasaṃkrānteṣu śīlavastu dānāni da(7r.5)danti <|> puṇyāni ca kurvanti | mahābhogasaṃvarttanīyaṃ <|> bhikṣavaḥ taṃ kulaṃ tasmiṃ samaye pratipradāṃ pratipannaṃ bhavati |"

idaṃ karma mahābhogasaṃvarttanīyaṃ || ||

§L41.22 13. tatra katamat karma duṣprajñāsaṃvartta(7r.6)nīyaṃ || <ucyate ||>

ihaikatye[102] na parāṃ[103] pṛccha{n}ti <|> paṇḍitāṃ[104] śramaṇabrāhmaṇāṃ 'ko dharmaḥ kiṃ vāte[105] kurvataḥ[106] śreyaskaram' iti | api duṣprajñaṃ sevati <|>

[97] MS[A] does not have this word.

[98] MS[B] restarts here: (11r.1) + + + + + + + + ..*pitroḥ*.

[99] MS[B]11r.3: *paralābhena* = [A]19r.2.

[100] Reas *(su)[bh](i)kṣā*°.

[101] Here, MS[E] has a misplaced passage which is already quoted in § 10 (= fourth paragragh of the *AN*.) though MS[B] does not have corresponding folios.

[102] MS[B] and [A]: *ihaikatyo*.

[103] = MS[A]; [B] does not have this word here.

[104] For *paṇḍitān*.

[105] This form does not make sense.

[106] MS[B] has "*parāṃ*" here.

paṇḍitāṃ parivarjayati | asaddharmaṃ dīpayati | saddharmaṃ vi(7r.7)garhayati[107] <|> dharmabhāṇakānāṃ vaiśāradyopacchedaṃ karoti | saddharmabhāṇakānām a{{na}}bhiniveśena sādhukaraṃ[108] dadāti | asaddharmabhāṇakānāṃ sādhukāraṃ[109] dadāti | mithyādṛṣṭiṃ varṇṇayati <|> samyagdṛ(7r.8)ṣṭiṃ vigarhayati | tathā pustakalekhakavācakānāṃ[110] vṛttyupacchedaṃ karoti |

SL42.4 a) sūtre coktaṃ |
"unmattakasaṃvarttanīyaṃ ca karmopārjaya{n}ti | saṃmūḍhakaś ca kālaṃ karoti <|> duṣprajño[111] bhavati ||"

SL42.5 yatho(7r.9)ktaṃ Nandikasūtre |
"paṃcatriṃśad[112] ādīnavāḥ surāmaireyamadyapāne[113] yojayitavyāḥ | Buddhe cāgauravo bhavati <|> dharme saṃghe ca[114] |"

SL42.8 etat*[115] Śākyasūtre yojayitavyaṃ |
"yadā ca Bhagavāṃ Kapilavastum āgato (7r.10) madyapānadoṣāṃ na kaścid Bhagavataḥ uktaṃ saṃkrāntaś caturbhiḥ sthāvirair Bhagavatā preṣitai rātrau gatvā vinītas tatrāgatāś[116] ca <|>
śākyāḥ pṛcchanti <|>
"Bhagavaṃs tasya kā gatir" iti |
"ime (')pi gāthā[117] bhāṣi(7v.1)tasyārtham ājānīyur" <|>"
iti sūtraṃ yojayitavyaṃ |

SL43.1 yathā Cūḍā Panthako nāma bhikṣus tasya Rāja =*(space for 7 akṣaras)*=[118] Bhagavato[119] gāthoddiṣṭikā <|> sā ca varṣātyayena[120] na śaktitā gṛhītuṃ[121] | bhikṣavo vi(7v.2)smaya[122] prāptāḥ pṛcchanti |

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[107] Both MS[B] and [E] throughoutly reads "*vigarhayati*" while [A] reads "*vigarhati.*"

[108] = MS[A]; MS[B]11v.1: *sādhukāre.*

[109] = MS[B] and [A].

[110] = MS[B]11v.2; [A]19v.3: °*pāṭhakānā(ṃ).*

[111] Both MS[B] and [A] have *ca* here.

[112] = MS[B]; [A]19v.4: *catvāriṃśad.*

[113] = MS[B]; [A]19v.4-5: *madyapramādaṣṭhāne* (< *-sthāne*).

[114] = MS[B]; [A]19v.5: *cāgauravo.*

[115] MS[B]11v.4: .. *ta*; [A]19v.5: *atra.*

[116] In MS[B] my previous note on this reading should be changed to "Read *(tatrāga)tāś*," see *KV[K]*: 67, fn. 7. MS[A] reads: *kālagataś.*

[117] = MS[B]; [A]20r.2: *śākyā.*

[118] = MS[B]: *Rāja*(11v.6) + + + + + + ... Read *Rāja(gṛhe prativasato).*

[119] = MS[B]. W. r. for *Bhagavatā.*

[120] MS[B]11v.6: *varṣāty(ay)ena*; [A]20r.3: *varṣār(ā)treṇa.*

[121] = MS[B]. For *grahītuṃ.*

[122] For *vismayaṃ.*

"Bhagavaṃ kasyaiṣa karmaṇo vipākena duṣprajñaḥ | |"

Bhagavān āha |

SL43.5 "Kāśyape samyaksambuddhe parinirvṛte eṣa āraṇyako bhikṣuḥ tripiṭaḥ[123] tatkālam āsīt*[124] <|> bhikṣū(7v.3)ṇāṃ ca buddhe pūjām eva kurvatāṃ buddhavacanam antarhitaṃ <|> te bhikṣavas tasya samīpaṃ gatāḥ 'asmākaṃ buddhavacanāmṛtaṃ vigata[125] | asmākam apy upadeśaṃ kuruṣva |' ity anena mātsaryadoṣā[126] upadeśo na kṛ(7v.4)taḥ | evaṃ tacchāśanam antarhitaṃ | tasyaiṣa karmaṇo vipākena duṣprajñaḥ | |"

idaṃ karma duṣprajñasaṃvarttanīyaṃ | | | |

SL43.12 14. tatra katamat karma mahāprajñāsaṃvarttanīyaṃ[127] | ucyate |

ihaikatyaḥ pari(7v.5)pṛcchanajātīyo bhavati <|> paṇḍitāñ cchramaṇabrāhmaṇānāṃ[128] sevati <|> duṣprajñāṃ[129] parivarjayati <|> saddharmaṃ dīpayati | asaddharmaṃ vigarhayati | dharmabhāṇakānāṃ vaiśāradyaṃ varṇṇayati <|> sahitabhāṣi(7v.6)ṇāṃ sādhukāraṃ dadāti | ahitabhāṣiṇaṃ pariharati <|> samyagdṛṣṭiṃ varṇṇayati <|> mithyādṛṣṭiṃ vigarhayati <|> masipustakalekhanīpradānāni dadāti | na ca madyaṃ pibati |

SL44.6 yathoktaṃ ca {|} Nandi(7v.7)kasūtre <|>
pañcatriṃśan[130] madyapānadoṣā akuśalapathe[131] yojayitavyāḥ |

idaṃ karma mahāprajñāsaṃvarttanīyaṃ | | | |

SL44.9 15. tatra katamat karma narakopapattisaṃvarttanīyaṃ | | ucyate |

tīvraṃ praduṣṭa(7v.8)cittasya kāyavāgmanoduścaritaṃ <|> ucchedadṛṣṭiḥ <|> śāśvatadṛṣṭi(ḥ) <|> nāstikadṛṣṭiḥ | akriyādṛṣṭiḥ | asatkriyāvādaḥ[132] | matsarikavādaḥ[133] | akṛtajñatā <|> ānantaryaṃ | āryāṇāṃ śīlavatā(7v.9)m

[123] Read *tripiṭa(ka)ḥ*.

[124] = MS[B]; [A]20r.5: *abbūt*.

[125] For *vigata(ṃ)*.

[126] For *°doṣād*.

[127] For *mahāprajña-*.

[128] W. r. for *°brāhmaṇān*?

[129] For *duṣprajñān*.

[130] = MS[B]; [A]21r.1: *catvāriṃśad ādīnavā(ḥ)*.

[131] = MS[B]; [A]21r.1: *°pakṣena* (= T.: *phyogs*).

[132] MS[A] does not have this word.

[133] MS[B]12r.6-v.1: *matsari[v]ādaḥ*.

abhūtābhyākhyānadānaṃ | |

idaṃ karma narakopapattisaṃvarttanīyaṃ | | | |

SL44.16 16. tatra katamat karma tiryagyonyupapattisaṃvarttanīyaṃ | ucyate | |

madhyamaṃ kāyavāṅmanoduścaritaṃ <|> vicitrarāgasamu(7v.10)cchitaṃ[134] karma <|> vicitradveṣasamutthitaṃ karma <|> vicitramohasamucchitaṃ karma <|> mātāpitroḥ pravrajitānāṃ cākalpikapradānaṃ | tiryagyonigatānāṃ satvānāṃ avahasanaṃ |
tathā praṇidhānakarma [yathā] (8r.1) govratikakukkuravratikaprabhṛtīnāṃ praṇidhānam 'atropapadyeyam' iti |

SL44.21 a) yathā ca bodhisatvasya Siṃhajātake avadānaṃ vaktavyaṃ |

SL44.22 yathā ca Varṣākārasya brāhmaṇasya markaṭopapattiḥ |
tadyathā Varṣākā(8r.2)reṇa brāhmaṇena sthaviraMahākāśyapo bhikṣuḥ Rājagṛhasyoparimeṇa Gṛddhrakūṭāt parvatād Girmakaparvataṃ[135] vaihāyasāṃ gacchan dṛṣṭaḥ <|> dṛṣṭvā tena praduṣṭacittena DevadattĀjātaśatrusaṃsargād vāgdu(8r.3)ścaritas kṛtaṃ <|>
"eṣa śramaṇo vihāyasāt parvatāt parvataṃ gacchan* <<|>> tadyathā markaṭo vṛkṣam eva gacchan praveśati | "
SL45.5 ayaṃ bhikṣubhiḥ[136] kathitaṃ 'Varṣākāreṇa brāhmaṇena krodhajātena vāgduścaritaṃ kṛ(8r.4)taṃ' <|>
"tasya ko vipākaḥ | |"
Bhagavān āha |
"asya vāgduścaritasya vipākaḥ | Varṣākāro brāhmaṇaḥ paṃca janmāśatāni[137] markaṭo bhaviṣyatī"ti |[138]

SL45.10 sa saṃvigna{ḥ}cittaṃ prasāditavān* tena Bhagavāṃ pari(8r.5)nirvāṇakāle pṛṣṭaḥ |
"tasya karmaṇo vipākaḥ kadā parikṣaya" iti | |
Bhagavān āha | |
"tāny eva paṃca janmāntaraśatāni ca sa[139] Rājagṛhe utpaśyati[140] | yayā jambvā

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[134] For °*samuttbitaṃ* [*ttb*- > *ccb*-].

[135] = MS[B]; [A] 21v.4: *Ṛṣigiripārśvaṃ parvvataṃ*.

[136] MS[B]12v.5-6: *gaccba*(v.6) + + + + + [*ḥ*]; [A]22r.1: *Bbagavataḥ*.

[137] MS[B]12v.6-13r.1:*janmā*(r.1) + + + + + + + .. *bbaviṣyatīti*; [A]22r.2: *janmāntaraśatāni*.

[138] Compared to MS[A], the following long sentence is missing both in MS[B] and [E]: *tatas tena Varṣākāreṇa śrutaṃ Bbagavatā nirdiṣṭam — tvaṃ kila pañca janmāntaraśatāni markaṭo bbaviṣyasīti* (this is a reconstruction based on MS[A]).

[139] MS[B]13r.2: + + ; [A]22r.5: *kin tu*.

Jambūdvīpe jñapyati[141] | (8r.6) tatroṣṭrikāmātrāṇi phalāni <|> yathā kṣaudramadhv anetrakaṃ[142] {|} evamāsvādāni tatropapattir bhaviṣyatīti[143] | tato vyutthitasya sugatir bhaviṣyati | yathā cittapradūṣaṇena siṃheṣūpapannaḥ |"
(8r.7) tadarthaṃ ca Bhagavatā gāthā bhāṣitā |

SL46.4 dīrghā jāgarato rātriṃ dīrghāṃ śrāntasya yojanaṃ |
dīrgho bālasya saṃsāraḥ saddharmam avijānataḥ ||

idaṃ karma tiryagyonyupapattisaṃvarttanīyaṃ || ||

SL46.7 17. (8r.8) tatra katamat karma pretalokopapattisamvarttanīyaṃ || ucyate ||[144]
tatra katamat karma yamalokopapattisamvarttanīyaṃ || ucyate |

kruddhasya pratihatacittasya kāyavāṅmanoduścaritaṃ | lobho (8r.9) viṣamalobho mithyājīvaḥ jighānsitapipāsātasya kruddhasya kālakriyā <|> vastuṣv abhiṣaktacittasya kruddhasya kālakriyā <|>

SL46.11 a) yathā coktaṃ Bhagavatā Śatavarge Āgame Karmavibhaṅgasūtre <|>
"(8r.10) tasya khalu punar Ānanda pudgalasya anyajātikṛtaṃ vā karma pratyupasthitaṃ bhavati | maraṇakāle vā mithyādṛṣṭiḥ |"

idaṃ karma yamalokopapattisaṃvarttanīyaṃ || ||

SL47.4 18. tatra katamat karma asu(8v.1)ralokopapattisaṃvarttanīyaṃ | ucyate |

sarvamṛdukāyavāṅmanoduścaritaṃ | mānaḥ | apamānaḥ | adhimānaḥ | asmiṃmāna(ḥ) | mithyāmānaḥ <|> sukṛta{duṣkṛta}kuśalamūlaṃ[145] asuralokopapattipa(8v.2)riṇāmitaṃ <|> samotkṛṣṭaṃ[146] rāgasamutthitaṃ[147] dauḥśīlyaṃ prajñāmukhena |

idaṃ karma asuralokopapattisamvarttanīyaṃ || ||

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140 = MS[B]. Read *utpatsyase*.

141 For *jñāyate*. MS[B]13r.2: *jñāyati*.

142 = MS[B]; [A] does not have this word, see also *KV[K]*: 75, fn. 5.

143 = MS[B]. Omit *iti*.

144 As in MS[B], [E] also has two headings in this section, see also *KV[K]*: 75, fn. 10.

145 = MS[B]. The word *duṣkṛta* should be omitted on the basis of MS[A] and Ch-5 (T 81, 1, 893a27-8): 「十者。廻諸善根。向修羅趣。」

146 = MS[B]; [A]23r.4: *sarvotkṛṣṭaṃ*.

SL47.9 19. tatra katamat karma manuṣyalokopapattisaṃvarttanīyaṃ | | ucyate |

a(8v.3)bhāvita[148] mandabhāvitāś ca daśa kuśalāḥ karmapathāḥ <|>
[149]trividhaṃ kāyakarma caturvidhaṃ vākkarma trividhaṃ manaskarma | | | |

idaṃ karma manuṣyopapattisaṃvarttanīyaṃ | | | |

SL47.13 20. tatra katamat karma kāmāvaca(8v.4)radevopapattisaṃvarttanīyaṃ | ucyate |

susamāptā daśa kuśalāḥ karmapathāḥ | |

idaṃ karma kāmāvacaradevopapattisaṃvarttanīyaṃ | | | |

SL47.16 21. tatra katamaṃ karma rūpāvacaradevopapattisaṃvarttanīyaṃ | | (8v.5) ucyate |

susamāptāḥ susamāhitāḥ tato viśiṣṭatarāḥ paripūrṇṇā daśa kuśalāḥ karmapathāḥ | |

idaṃ karma rūpāvacaradevopapattisaṃvarttanīyaṃ | | | |

SL47.20 22. tatra katamat karma ārūpyāvacara(8v.6)devopapattisamvarttanīyaṃ | | ucyate |

catvāry[150] ārūpyāsamāpattayaḥ[151] | ākāśānaṃtyāyatanaṃ <|> vijñānānaṃtyāyatanaṃ[152] <|> naivasaṃjñānāsaṃjñāyatanaṃ | ākiñcanyāyatanaṃ | | etāḥ samāpattayo bhā(8v.7)vitā bahulīkṛtāś ca bhavanti | |

idaṃ karmārūpyāvacaradevopapattisaṃvarttanīyaṃ | | | |

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[147] = MS[B]; [A]23r.4: *rāgam anusamutthitaṃ.*

[148] = MS[B]. A scribal error for *subhāvitā* [confusion of two akṣaras: *a* and *su*]. [A]23r.5: *śubhāvitā* (*ś- < s-*).

[149] Both MS[B]8v.3 and [A]23r.5-v.1 have "*katame daśaḥ.*"

[150] = MS[B]. For *catasraḥ* (f. nom. pl.) as in [A]23v.5.

[151] = MS[B]. For *ārūpya°*.

[152] In this enumeration, the name of third stage, i.e., *ākiñcanyāyatana*, is listed after that of fourth stage. It is interesting to note that the word *ākiñcanyāyatana* is absent both in [B] and

SL47.25 23. tatra katamat karma kṛtaṃ nopacitaṃ | ucyate |

yat kṛtvā sa taṃ ārttīyati jehrīyati vibhavati[153] vi(8v.8)jugupsate deśayaty ācaṣṭe vyantīkaroti[154] | āyatyāṃ samvaram āpadyate <|> na punaḥ karoti ||

idaṃ karma kṛtaṃ nopacitaṃ || ||

SL48.3 24. tatra katamat karma upacitaṃ na kṛtaṃ || ucyate |

yat karma kāyena (8v.9) {na} pūrayitavyaṃ[155] | tatra praduṣṭacitto vacāṃ bhāṣati | 'idaṃ te kariṣyāmī'ti |

idaṃ karma upacitaṃ na kṛtaṃ || ||

SL48.6 25. tatra katamat karma kṛtaṃ copacitaṃ[156] ca || ucyate |

yat karma sāṃcetanikaṃ |

SL48.8 a) yatho(8v.10)ktaṃ Bhagavatā |
SL48.9 manaḥpūrvaṃgamā dharmā manaḥśreṣṭhā manojavāḥ |
manasā ca praduṣṭena bhāṣate ca[157] karoti vā ||
tatas taṃ duḥkham anveti cakraṃ vā vahate śire[158] ||

manaḥpūrvaṃgamā dharmā manaḥśreṣṭhā (9r.1) manojavāḥ |
manasā cet[159] prasannena bhāṣate vā karoti vā |
tatas taṃ sukham anveti cchāyā vā anuyāyinī[160] ||

idaṃ karma kṛtaṃ copacitaṃ[161] ca || ||

SL48.16 26. tatra katamat karma naiva kṛtaṃ naivopacitaṃ[162] || ucyate ||

[A].

153 = MS[B]; [A] does not have this word.

154 = MS[B]; [A]24r.3: *vyaktīkaroti*.

155 MS[B]14r.3: *[paripūrayi]tavyaṃ* = [A].

156 = MS[B]; [A]24r.5: *upacitaṃ*.

157 MS[B] does not have *ca*; [A]24v.1: *vā*.

158 MS[B]14r.5: *vahatamire*; [A]24v.2: *vahato padaṃ*. See *KV[K]*: NOTE 21, fn. 10 (p. 248),

159 = MS[B]; [A]24v.2: *hi*.

160 = MS[B] and [A]. W. r. for *anupāyinī* or *anugāminī* (see [B]18v.4, though [E] is not available)?

161 = MS[B]; [A]24v.3: *upacitaṃ*.

ya(9r.2)t karma sāṃcetanikaṃ na kṛtaṃ na kāritaṃ vā[163] | |

idaṃ karma naiva kṛtaṃ naivopacitaṃ[164] | | | |

SL48.19 27. tatra katamat karma yena samanvāgataḥ pudgalo narakeṣūpapannaḥ paripūrṇṇaṃ nairayikam āyuḥ kṣapayitvā cya(9r.3)va{n}ti | ucyate |

ihaikatyena nārakīyaṃ karma kṛtaṃ bhavaty upacitaṃ <|> sa taṃ[165] kṛtvā nārttīyati | na jehrīyati[166] <|> na jugupsate[167] <|> na deśayati <|> nācaṣṭe <|> na vāntīkaroti[168] <|> nāyatyāṃ samvaram āpadyate <|> bhūya(9r.4)syā mātrayā hraṣyati <|> prītim utpādayati | yathā Devadattakālikaprabhṛtayaḥ[169] | |

idaṃ karma yena samanvāgataḥ pudgalaḥ paripūrṇṇaṃ nairayikam āyuḥ kṣapayitvā cyava{n}ti | | | |

SL49.7 28. (9r.5) tatra katamaṃ karma yena samanvāgataḥ pudgalo narakeṣūpapanno 'rddhanairayikam āyuḥ kṣapayitvā cyava{n}ti | | ucyate | |

ihaikatyena nārakīyaṃ karma kṛtaṃ bhavaty upacitaṃ | sa taṃ kṛtvā nārttīya(9r.6)ti <|> na jehrīyati | na vibharati [170]<|> na jugupsate[171] <|> na deśayati <|> nācaṣṭe <|> na vāntīkaroti <|> nāyatyāṃ samvaram āpadyate | na bhūyasyā mātrayā hṛṣya{n}ti <|> na prītim utpādayati | |

idaṃ karma yena samanvā(9r.7)gataḥ pudgalo narakeṣūpapanno 'rddhanairayikam āyuḥ kṣapayitvā cyava{n}ti | | | |

SL49.14 29. tatra katamat karma yena samanvāgataḥ pudgalo narakeṣūpapannamātra eva cyavati | | <ucyate | |>

ihaikatyena nārakī(9r.8)yaṃ karma kṛtam bhavaty upacitaṃ | sa taṃ kṛtvā

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[162] = MS[B]; [A]24v.4: *nopaci(taṃ).*

[163] = MS[B]; [A]24v.4: *yat karma saṃcetanīyaṃ svapnāntar(e) kṛtaṃ kāritaṃ vā.*

[164] = MS[B]; [A]24v.4: *nopacitaṃ.*

[165] = MS[B]; [A]25r.1: *tat karmma.*

[166] = MS[B]; [A]25r.1: *vibriyati.*

[167] MS[B]14v.1: *ju<<+>>ps(a)te*; [A]25r.1: *vijugupsyati.*

[168] MS[E] reads "*vāntīkaroti*" while [B] reads "*vyantīkaroti*" ([A] reads "*vyaktīkaroti*" instead). For *vyantīkaroti*?; cf. [E]8v.8.

[169] = MS[B]. Read *Devadatta<Ko>kālikā°* as in [A]25r.2.

[170] = MS[B]; [A] does not have this word.

ārttīyati <|> jehrīyati <|> vibharati[172] <|> jugupsate[173] <|> deśayati <|> vāntīkaroti <|> āyatyāṃ samvaram āpadyate <|> na punaḥ kurute <|> sa cen narakeṣūpapadyate <|> upapanna(9r.9)mātra eva cyavati |

SL49.20 a) yathā rājā Ajātaśatrus tena Devadattasahāyena ānantaryakarma kṛtaṃ <|> pitṛvadha[174] <|> saṃghabhedo Dhanapālamokṣaṇaṃ <|> śilāyantramokṣaṇaṃ Devadattasyādeśena <|> tasmād avīci(9r.10)narakagamanaṃ śrutvā tena saṃvignena Bhagavati cittaṃ prasāditaṃ |

SL49.23 Amoghaphalasūtre[175] atyayadeśanaṃ kṛtaṃ | pratisaṃdadhāti kuśalamūlāni <|> tena maraṇakāle cittaṃ prasāditaṃ | "asthibhi(9v.1)r api Bhagavantaṃ śaraṇaṃ gacchāmi" <|> sa upapannamātra eva cyavati ||

idaṃ karma yena samanvāgataḥ pudgalo narakeṣūpapannamātra eva cyavati || ||

SL50.3 30. tatra katamat karma niyatopapattisamvarttanīyaṃ | (9v.2) ucyate |

yat kṛtvā upapattau[176] pariṇā<<ma>>yati | "amutropapadyayam" iti <|> sa tatropapadyate |

SL50.6 yathā Bhagavato jātake[177] Syāmākajātakaprabhṛtiṣu[178] praṇidhānavaśād upapattir varṇṇyate ||

idaṃ karma (9v.3) niyatopapattisamvarttanīyaṃ || ||

SL50.8 31. tatra katamat karma aniyatopapattisaṃvarttanīyaṃ | ucyate |

yat kṛtvā na kvacid upapattau pariṇāmayati | "amutropapadyeyam" iti | yathā satvāḥ karmava(9v.4)śād upapadyante |

idaṃ karma aniyatopapattisaṃvarttanīyaṃ || ||

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171 MS[B]14v.4: *vijugupsate*; [A]25r.5: *vijugupsyati*.

172 = MS[B]; [A] does not have this word.

173 MS[B]14v.6-15r.1: *viju*(r.1) + + +; [A]25v.4: *vijugupsyati*.

174 For *pitṛvadhaḥ*.

175 Title unknown. MS[B]15r.3: + .. [*n*]*yaphalasūtre*; [A]26r.2: *Śrāmaṇyaphalasūtre*.

176 = MS[B]; [A]26r.5: *kvacid upapattau*.

177 = MS[B]; [A]26r.5: *'ti*{*taṃ*}*teṣu*.

SL50.12 32. tatra katamat karma deśāntaravipakṣaṃ[179] | | ucyate |

yat karma tasminn eva janmāntare deśāntaragatasya vipacyate | śubhā[180] vā <|> (9v.5) tat karma deśāntaravipakṣaṃ[181] <|>

SL50.14 a) yathā Bhagavān kathayati[182] |

bhūtapūrvaṃ bhikṣavo Jāmbūdvīpe manuṣyāṇām aparimāṇam āyur bhavati[183] <|>

SL51 yathānyatarasmiṃ{|} asti Jambūdvīpe Mahākośalī[184] nāma nagaraṃ tatra[185] (9v.6) Maitrāyajño nāma sārthavāhaputro babhūva | | sa pañcaśatasahāyaparivṛta udyānaṃ gataḥ | taiś ca sahāyair uktaḥ |

"asmin nagare vanijās[186] tava pitaraṃ pūrvaṃgamaṃ kṛtvā mahāsamudram[187] avatīrya Suva(9v.7)rṇṇabhūmiprabhṛtīni[188] deśāntarāṇi gatvā dvīpāntarāṇi paśyanti <|> dravyopārjanaṃ ca kurvanti <|> vayam api tvāṃ pūrvāṃgamaṃ kṛtvā samudram avatīrya dravyopārjanaṃ kariṣyāmo dvīpāni[189] ca drakṣyāmas" <|>

ta(9v.8)tas ten"aivam" iti pratiśrutaṃ <|>

sa rātrau gatvā mātaraṃ pṛcchati[190] |

"amba Suvarṇṇabhūmiṃ gamiṣyāmaḥ |"

tasya mātā āha |

"aparimitaṃ[191] putra dravyaṃ gṛhe tiṣṭhati | na gantavyam" iti <|>

sa mātur vacanena ni{r}vṛ(9v.9)ttaḥ |

SL51.10 sa bhūya udyānaṃ gataḥ | sahāyair uktaḥ <|>

"samudre tīram upayāmas[192]"

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[178] For *Śyāmakā°*.

[179] = MS[B] and [A]. For *°vipākaṃ*.

[180] = MS[B]; [A]26v.4: *śubham aśubha(ṃ) vā*. For *śubhaṃ* and add *aśubhaṃ*.

[181] = MS[B] and [A]. For *°vipākaṃ*.

[182] = MS[B]; [A] does not have this word.

[183] = MS[B]; [A] has additionally "*yathā rājño Māṃdhātuḥ*" (26v.5).

[184] In MS[A] Maitāyajña states in his dialogue with a person in hell that he came from Tāmalipta [32r.1] (in MS[B], this portion is not available due to a loss of two folios; [E] does not exist).

[185] Instead of this long phrase which is same as in [B], [A] simply says: *nagare* (26v.5).

[186] For *vaṇijas*.

[187] = MS[B]; [A] does not have *mahā-*.

[188] = MS[B]; [A]27r.1: *samudrabhūmi°*.

[189] = MS[B]; [A]27r.3: *dvīpāṃtarāṇi*.

[190] MS[B]15v.5: + .. *ti*; [A]27r.3: *āpṛcchati*.

[191] Both [B]15v.5 and [A]27r.4 read "*aparimāṇaṃ*."

[192] MS[B]15v.6: + + + + + *p(a)yāmas*; [A]27r.5: (*tam arthaṃ vijñā*)*p*(*a*)*yāmas*. My previous note

tena "tathāstv" iti pratiśrutaṃ |

sa bhūyo mātaraṃ gatvā pṛcchati |

bhūyaś ca mātrā āpādapatanā nipatitaḥ | evaṃ tṛtīyam api <|>

sa (9v.10) bhūya udyānaṃ gataḥ <|> sahāyair uktaḥ[193] <|>

"tat kathaṃ <<tvayā>> na gantavyam" iti |[194]

tena gatvā mātā pṛṣṭyate |

"deśāntaraṃ gamiṣyāmīti" |

tayā sarvaṃ svajanaṃ gṛhya āpādapatanāc caturtham api ni{r}varttitaḥ |

SL52 sa kā(10r.1)lāntareṇa bhūya udyānaṃ gataḥ <|> sahāyair uktaḥ |

"tat kim[195] vayam api na gacchāmaḥ | āpṛcchāmo[196] vayaṃ <|> trayodaśyāṃ gamiṣyāma" iti |

tena mātur aviditam eva bahirbhāṇḍaṃ nirgamitaṃ | tasya gamanakāle pra(10r.2)sthitasya mātā dvāre pādapatanaṃ kṛtvā sthitvā "putra na gantavyam" iti |

SL52.5 sa kruddho mātuḥ pādaṃ mastake datvā pratikrāntaḥ samudrakūlañ ca gataḥ |

tena sakhāyā[197] uktāḥ |

"samudram avataratāṃ na jñāyate <|> jī(10r.3)vitaṃ maraṇaṃ ca | hanta[198] vayaṃ sarve evāṣṭāṅgasamanvāga<ta>ṃ poṣadhaṃ[199] gṛhṇīmas <|>"

tais "tathāstv" iti pratiśrutaṃ | poṣadhaṃ ca gṛhītas <|>

SL52.9 te samudram avatīrṇṇāḥ <|> samudramadhyagatānāṃ ca teṣāṃ viṣamavātāhataḥ <|> poto (10r.4) vinaṣṭaḥ | te<na> sarve kālagatāḥ |

Maitrāyajñaś[200] carmapuṭamukhāvabaddhaṃ tāmraghaṭakaṃ halekaṃ ca | samudrakūle uttīrṇṇaḥ <|>

sa paryaṭamānaḥ sauvarṇṇaprākāraṃ[201] paśyati | ārāmasampannaṃ vanasampannaṃ puṣpa(10r.5)sampannaṃ puṣkiriṇīsampannaṃ[202]

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on this reading of MS[B] should be changed to: Read "*(samudre tīram u)p(a)yāmas*" on the basis of [E] (*KV[K]*: 91, fn.3).

[193] In MS[B], the following two folios are missing.

[194] MS[A]: "*atha gantavyam*" *iti* |

[195] MS[A]27v.3: *tava doṣād.*

[196] MS[A]27v.3: *pṛcchāmo.*

[197] For *sahāyā.*

[198] ? It does not make sense.

[199] MS[A]28r.1 apparently reads *upoṣadhaṃ* here but it also reads *po<ṣa>dhaṃ* in the same line.

[200] In MS[A] the name of Maitrāyajña was inconsistently written, probably due to both a scribal error and a wrong reading; on the other hand, in MS[B], it is always written as *Maitrāyajña* (once *Maitrājña* 20r.5 [probably a scribal error]); cf. *KV[K]*: 341, s.v. Maitrāyajña. It is worth noting that although he is called Maitrāyajña in [E], the name Maitrakanyaka appears once (10v.5).

dhūpitadhūpanaṃ muktapuṣpāvakīrṇṇaṃ avasaktapaṭṭadāmakalāpaṃ | tataś catasro 'psaraso nirgatāḥ <|> sa tābhir gṛhya nagaraṃ praveśitaḥ <|> sa tābhiḥ sārddhaṃ bahūni varṣā(10r.6)ṇi krīḍanti[203] <|> bahūni varṣaśatāni bahūni varṣasahaśrāṇi krīḍanti |

sa tābhir ukta<ḥ |>

SL52.17 "āryaputra tavāyaṃ pṛthivīpradeśo 'pūrvaḥ | asmād vihārāt tena nirgantavyaṃ | yadi nirgacchasi sarvathā te utta(10r.7)rā mukhena nirgantavyam" iti || "dakṣiṇena gantavyam" iti[204] ||

sa ca tasmāt kālāntareṇa nirgataḥ <|> sa bhūyo gacchan nagaraṃ paśyati <|> rūpyamayena prākāreṇārāmasaṃpannaṃ <|> pūrvavat <|> tasmād aṣṭāv apsarā nirgatāḥ | (10r.8) tābhir apy asau gṛhya nagaraṃ praveśitaḥ | tābhir api sārddhaṃ bahūni varṣāṇi bahūni varṣaśatāni bahūni varṣasahasrāṇi krīḍati |[205] pūrvavat <|>

SL52.25 tato 'pi kālāntareṇa nirgataḥ <|> sa bhūyaḥ paryaṭamāno nagaraṃ pa(10r.9)śyati <|> vaiḍūryamayena prākāreṇārāmasampannaṃ | pūrvavat <|> tasmād api ṣoḍaśāpsaraso nirgatāḥ | sa tābhir api sārddhaṃ bahūni varṣaśatāni bahūni varṣasahasrāṇi krīḍitavān* | pūrvavat[206] <|>

SL53 tato (')pi kālā(10r.10)ntareṇa nirgataḥ <|> sa bhūyaḥ paryaṭamānaḥ sphaṭimayena prākāreṇa nagaraṃ paśyati | tathaivārāmasampannaṃ puṣpasaṃpannaṃ dhūpitadhūpanaṃ <|> muktapuṣpāvakīrṇṇam avaśaktapaṭṭadāmakalāpaṃ | tasmā(10v.1)d api dvātriṃśad apsaraso nirgatāḥ <|> tābhir api sārddhaṃ bahūni varṣāṇi bahūni varṣaśatāni bahūni varṣasahasrāṇi krīḍati ramate |

SL53.5 tābhir apy uktaḥ |

"āryaputra tavāyaṃ pṛthivīpradeśo 'pūrvaḥ | a(10v.2)smād vihārāt tena <na> nirgantavyam" iti | "atha nirgacchasi uttarāmukhena <na> nirgantavyam" iti ||

sa tāsāṃ pratyākhyāya tato nirgato dakṣiṇābhimukhe[207] gacchan kaṇṭakāṭavī[208] prapannaḥ | athāyasena[209] prākā(10v.3)reṇa nagaraṃ paśyati | tatra praviṣṭaḥ | praviṣṭamātrasya ca nagaradvāraṃ pithitaṃ[210] | ūrdhvaṃ =*(space for 5 akṣaras)*=

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201 After this, MS[A] has *nagaraṃ*.

202 For *puṣkariṇī°*.

203 MS[A]28r.5: *krīḍitavān*.

204 MS[A] does not have this sentence.

205 MS[A] has "*bahūni varṣaśatasahasrāni*" (28v.4).

206 After this, MS[A] has apsaras' caution "you are not familiar with this place ..." (29r.2-3).

207 He went out from the southern gate not from the northern (!) Does it mean that he simply followed the word of four apsaras (*dakṣiṇena gantavyam* [10r.7])? MS[A]29v.2: *ut(t)arābhimukhena*.

208 For *kaṇṭakāṭavīṃ*.

rā[211] varddhate <|> bhairavaṃ ca śabdaṃ śṛṇoti | tatrasthaś cintayati <|> 'kim etad' iti | sa tatra gataḥ | atha paśya(10v.4)ti | puruṣasyāsidhārā cakraṃ śiraś chinatti |

sa bhītaḥ pṛcchati |

" =*(space for 4 akṣaras)*=[212] puruṣaḥ |"

nairayikaḥ puruṣa āha ||

"eṣa pratyekanarakaḥ |"

Maitrāyajña āha ||

"kiṃ tvayā pāpakaṃ karma kṛtam" iti ||

SL53.15 sa (10v.5) kathayati |

"yan mayā mātur apakāraḥ kṛtaḥ[213] <|> [214]tasya karmaṇo vipākena mamāsidhāraṃ cakraṃ śiraś chinatti" |

yāvan Maitrakanyakena[215] sārthavāhena kṛtaṃ tathaiva sarvaṃ kṛtaṃ ||

SL54.15 Maitrāyajñaś cinta(10v.6)yati <|> 'mayāpy etad eva sarvaṃ kṛtaṃ | upasthito mamāpi karmavipāka' iti |

[216]nairayikaḥ puruṣa āha |

"asti mayāpy adya antarīkṣe ghoṣaḥ śrutaḥ <|> 'kṣīṇas tava karmavipākaḥ | Maitrāyajño nā(10v.7)ma sārthavāhaputro 'dyāgamiṣyaty <|> etad eva karma kṛtve'ti ||"

SL54.21 [217]Maitrāyajña āha |

"kiṃ bhojanaṃ |"

sa āha |

"ata eva mastakāc chidyamānān māṃsaśroṇitaṃ śravati |"

evam uktvā sa purașaḥ kāla(10v.8)gataḥ <|>

Maitrāyajño bhītas trastaḥ[218] saṃvignaḥ <|> sarveṇa bhāvena mātāpitror namaskāraṃ[219] kṛtvā āha |

SL54.25 ūrdhvaṃ bhavāgrād api tathā adhā 'vīci[220]
tiryakpradhāna gaṇitān api lokadhātūn* |

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[209] MS[A]29v.3: *atha kṛṣṇāyasena.*

[210] For *pibitaṃ* [*b* > *tb*]. Or *pibita*{*ḥ* |}*m ūrdhvaṃ*?

[211] Read (*paśyati* | *prākā*)*ro.*

[212] Read *kim etad bhoḥ.*

[213] MS[E] has very short explanation while [A] repeats a description that a person of hell narrated his visit to the palaces in turn (= corresponding to [A]30r.1-31v.5).

[214] MS[E] corresponds to [A]31v.5 = SL54.14.

[215] This is a sole appearance of this name in any of extant Sanskrit manuscripts of the *KV.*

[216] Before this, one pair of question and reply is omitted, namely "from where do you come? I came from ..." (*kutas tvaṃ* ... [A]32r.1).

[217] In MS[E], the following sentences concerning the life-span in hell are missing: "*ki*(*m tv*) *āyuḥ pramāṇaṃ* |" *sa prāha* | "*ṣaṣṭivarṣa*(32r.4)*sahaśrāṇi* |" *Maitrāyajña āha* | ([A]32r.3-4).

asmiṃ surāsu(10v.9)ranaroragabhūtakāye
satvāni yāny upagatāni sukhī bhavantu |

SL55 iti[221] cintayitvā sarveṇa bhāvena mātāpitror namaskāraṃ kṛtvā praṇidhāṃ ca kṛtavān* <|>

"yatra yatropapadyāmi mātāpitroḥ śuśru(10v.10)ṣāṃ kuryām[222]" iti |
"ye ca kecana satvā iha pratyekanarake pratibhokṣukāmās[223] teṣām arthe[224] 'ham ata sthitaḥ | ye ca kecana loke muktāmuktāś ca teṣāṃ namaste ca māṃ pālayantv <|>"

idam uktvā tasmin nai(*rayikapuruṣas kāle sthitaḥ* | *punaś ca praṇidhānaṃ kṛtvā punar apy āha* |)[225]

Here ends Manuscript [E] (No. 4-951).

Convention:

( )	restored akṣara(s)
[ ]	damaged akṣara(s)
< >	omitted (part of) akṣara(s)
{ }	superfluous akṣara(s)
{{ }}	erased akṣara(s)
« »	interlinear insertion
+	one lost akṣara
..	one illegible akṣara
.	illegible part of an akṣara
*	virāma
'	avagraha

Abbreviations:

BHSG/D:	*Buddhist Hybrid Sanskrit Grammar and Dictionar* by F. Edgerton.
KV:	*Karmavibhaṅga* (or *Mahākarmavibhaṅga* in Lévi).
KV[K]:	See Kudo 2004.
Lévi/SL:	See Lévi 1932.
MS[A]:	No. 4-20
MS[B]:	No. 1-1697
MS[E]:	No. 4-951
r	recto
v	verso

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[218] MS[A] does not have this word.

[219] MS[A]32r.5: *praṇipātaṃ*.

[220] MS[A]32r.5: *ūrddh(v)aṃ bhavāgravitatā(n) adharasya (')vīciṃ*.

[221] MS[A]32v.1: *evañ*.

[222] MS[A] has "*aham*" here (32v.2).

[223] MS[A]32v.3: *upapadyate kāmās* (< *kāmāt*?).

[224] MS[A]32v.3: *sarveṣām arthāya*.

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[Keywords] *Karmavibhaṅga*, Nepalese manuscript, NGMPP

[225] The last sentence is supplied on the basis of MS[A]32v.4.